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Vol. XVI. No. 3 JULY, 1938

WORLD DOMINION

A Quarterly International REVIEW of Christian Progress

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FACING THE REAL FACTS IN JAPAN
JEWISH COMMUNITY TO-DAY AND THE CHRISTIAN CHURCH
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GROWING MOVEMENT IN THE HEART OF EUROPE
A STRATEGIC HOUR IN ALBANIA
PROBLEMS TO OVERCOME IN THE NEW ENGLAND
MALAGASY ANCESTORS' CONTRIBUTION TO CHRISTIANITY

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Deep thankfulness for a year of advance

was the prevailing note at the C.C.C.S. Annual Meeting on May 3.

Western Canada witnessed its worst year of drought. The need was great. It was met liberally. The Society has been able to assist the Bishop of Athabasca to raise large sums for necessary churches and extension of hostel work.

In Australia the Society has accepted three great new Mission districts. These new responsibilities call for new support.

In Africa the Society has assumed the direction and control of the most important school for girls at Limuru, Kenya.

In India, at the Society's school at Panchgani, the numbers have reached the highest point for twenty years. More adequate accommodation is imperatively needed.

Much has been done. Much more remains to be accomplished.

Contributions will be gratefully acknowledged by
The Secretary,

THE COLONIAL AND CONTINENTAL CHURCH SOCIETY

9, Serjeants' Inn, Fleet St., London, E.C.4

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WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

Editor: THOMAS COCHRANE.

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British Guiana's special need

Queenstown School, British Guiana

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salary of £30 a year.

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Contributions and promises will be most thankfully acknowledged by :—

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MORAVIAN MISSIONS

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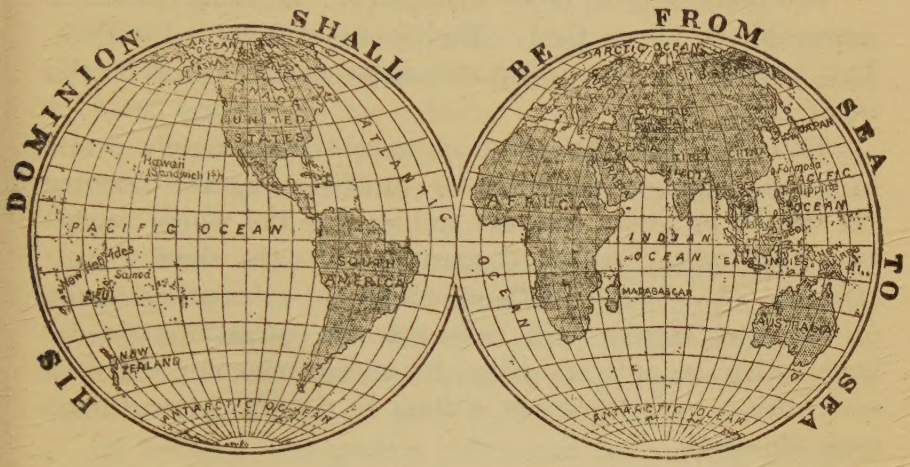
World Dominion



EDITORIAL

The Place and Power of Faith in the World To-day

Address given by the Editor as Chairman of the opening meeting of the Sixty-Sixth Mildmay Conference held in April.

FAITH is that which stands upon something which, without faith, could bear no weight. It was faith that enabled Peter to walk upon the water, and when his faith failed the water yielded to his weight. One of our favourite hymns is: 'Standing on the Promises of Christ My King . . . Standing on the Promises of God.' Faith rests upon the intangible which, however, is paradoxically more tangible and solid than the everlasting hills. A promise of God, the Word of God, the 'Let there be . . . and there was,' is the greatest of all mysteries. It is the immaterial creative force by which all material things have come into

existence. It brought the universe into being. It turned water into wine. It multiplied the loaves and fishes. It made you and me and can, through us, move mountains and cast them into the sea.

The place of faith is the first place. Without faith it is impossible to please God. The power of faith is limitless. This limitless power was never more needed than in the world to-day.

There are individuals whose names immediately occur to us as those who, perhaps unwittingly, are serving the devil's purposes and are influencing the whole world. Has God, whose power is greater than the devil's, any servants who, in the faith of which the eleventh chapter of Hebrews speaks, will influence the world for good? Such faith is only possible to those who are utterly surrendered and, therefore, willing to sacrifice everything, even life itself.

We have many examples of this abandon to ideals far below the Christian ideal: the ideals, for example, of a narrow nationalism. It has been told (I do not know whether the story is true or not, but it is an illustration of utter devotion) that a Japanese ambassador to Russia purposely disgraced himself. The Russians promised that if he returned to Japan and kept them informed of Japan's plans they would not divulge his disgrace. He returned to Japan and sent meticulous details of Japan's plans to Russia. The Russians doubted his veracity, but, to hoodwink them, he asked his Government to execute him for treachery: they did. His father, in order further to confirm the impression made upon Russia, committed suicide over his son's disgrace. Russia thus believed the plans to be genuine and disposed their forces in the Russo-Japanese War accordingly, only to find two Japanese regiments against their one at the places which the plans indicated as undefended. The result of the war changed the course of history.

The call to-day is for the exercise of an all-powerful faith by an increasing number of men and women. It is for that reason that we have been having frequently a

night of prayer, one of which was held here last Friday, It is suggested that we should have an International Night of Prayer, by enlisting prayer partners throughout the world to spend the last night of 1938 in this way.

It is said that when Allenby came to Jerusalem in the Great War, being unwilling to damage the city, he cabled to King George for his advice. The advice came back: 'Call a meeting for prayer,' and while they prayed the keys of the city were handed to him. Prayer truly changes things.

We want to see a great world-girdling night of prayer about the present world situation, and a preparatory heart-searching by all who take part: and there could be no better preparation than for each prayer-partner to make the fifty-first Psalm an utterly real prayer to God.

As a boy I was greatly influenced by a godly minister in a Scottish church and I have never forgotten some of his teaching. When he preached he always had a word for both saint and sinner. For the saint his word was usually a test and in my opinion the acid test to apply to our spiritual condition is the extent to which fruitfulness results from the witness of life and lip. To how many people have we witnessed during the last few months, and have we won any to Christ?

The place and power of faith will be displayed in and through us in direct proportion to the quality of our spiritual life.

Christendom takes Counsel

In December of this year a meeting of the International Missionary Council, of more than usual importance, will be held in Madras. The Christian Church to-day faces a most serious situation throughout the whole world. A united affirmation of the Christian faith is urgently demanded, and a note of conviction must be sounded over against the chaos of a world adrift from spiritual and moral realities. The Lordship of Christ over all that is human has to be asserted with no uncertain voice, and a determination must be shown to pay the price of sacrifice and loss, which obedience to Him may entail.

The association of members from the younger Churches in Asia, Africa and South America in greater numbers than those representing the older Churches will give an added significance to the message of the Conference. In the unity of this unique fellowship Christ will be declared to humanity as its only Lord. May men realize in Him their Creator, Redeemer and unfading Hope!

A. McL.

Facing the Real Facts in Japan

FROM A CORRESPONDENT

WITH few exceptions, missionaries in Japan have received the most kindly treatment from the Japanese people and their Government. They have not only been unmolested as they have carried on their missionary work, but on many occasions have even enjoyed the hearty co-operation of the authorities. The foreigner has always experienced full protection of life and property under a system of law and order which is in many ways most admirable, in spite of features which seem oppressive to an American. The Japanese people have invariably secured the affections of foreign Christian workers, so that an anti-Japanese missionary is comparatively unknown.

Long and intimate contact with all classes of people has given the missionary an inner understanding of the various social and economic problems of the Japanese. It is a well known fact that the vast majority of the people are living precariously near the border line of bare subsistence, and the foreign resident can have only the most heartfelt sympathy for every effort put forth for the amelioration of these conditions. Every missionary has rejoiced in at least the partial triumph of Christian ideals in some phases of Japan's economic and social life.

Some missionaries and Christian workers have sought to present Japan's economic plight to the Western world, and have even depicted it as part justification for the ever-increasing disposition to annex the territory of other nations. Militaristic aggression has been justified on the ground that Japan was but following in the footsteps of Western nations from whom she learned her military methods. It has even been intimated that a 'worthy demonstration of Christian economics' on the part of so-called Christian nations would readily convince Japan of the validity of the principles of Christ. There are however, many missionaries who have come to doubt whether the end justifies the means in Japan's case, and it

is questionable whether the end *is* a worthy one. Although the annexation of Formosa and Korea seemed justified in some ways, it is increasingly a question as to whether this has worked out even for the economic benefit of the Formosans and Koreans. Grave misgivings ensued when Manchuria was seized by the Japanese army and now that the programme of annexation, by instituting puppet régimes, has been extended to China, the silence of the average missionary is significant. Indeed some have been informed that if they cannot approve of the war they must keep silent. Now that the situation has become so serious as to present the most ominous perils to the missionary enterprise, as well as to the Christian Church in Japan, it is high time that at least one missionary should screw up his courage to ' grasp nettles ' and point out some of the incontrovertible facts of the present crisis.

All save the most superficial observers of world affairs will readily recognize that we have come upon days when the spirit of anti-Christ is asserting itself in unmistakable ways. It is manifested in the dual conception of the divine ruler and the divine State. The recently consummated alliance between Italy, Germany and Japan is being justified in the last-named country on the ground that these lands partake of the same spirit. Whatever other characteristics they may have in common, it will be admitted that the conception of the totalitarian divine State with a divine ruler is at the heart of the thinking of these three countries. Another significant fact is that the Japanese Government has come to terms with the Vatican and it is being noised abroad that the Roman Catholic Church will soon be the only recognized form of Christianity in that country. All that is happening in Japan must be interpreted in the light of these facts.

The idea of the divinity of the ruler and State is no new conception in Japan. Indeed one man of high standing in Japan asserted that the Fascist nations had borrowed this philosophy from the Japanese. While all intelligent persons know that such conceptions were common in the ancient world, Japan is perhaps the only modern nation

where the idea has persisted. While contact with Western nations, and the impact of new thought, more or less tempered this conception in the minds of many of the intelligentsia, the majority of the people have grown up with the strong conviction that they are a unique nation and that the Emperor is absolute in his divine being, and one only to be spoken of as the ' Heavenly King.' The army and the navy have ever regarded themselves as the chief guardians of the inviolability of the Emperor, and the divine claims of the imperial family have always been most actively promoted by military men. Unlike other nations, the army is not regarded as the servant of the Government, but rather as the servant of the Emperor : it is in no sense subject to the civil authorities, but occupies a position between the ruler and any Government which happens to be in power. Thus no Government can speak with authority regarding the activities of the army, which does as it pleases, being controlled only by what it considers to be the best interests of the Imperial Throne. As the chief purpose of the army is to glorify the Emperor, the vocation of the soldier is idealized in a manner which is unique in the world.

The President of a Japanese University, when discussing the problems of the nations of the world, asserted that the era of peace and righteousness could only be ushered in when the peoples of the world were united in giving their lives for the enhancement of the prosperity and glory of the Imperial Throne of Japan. The present activities of the army in Asia are described as a righteous crusade, which aims at the pacification of China and other lands by delivering them from the scourge of Communism and ushering in a rule of justice. Japan's mission is to save the nations, and the chief instrument of this beneficent purpose is the army. In stating that the co-operation of China and other nations is desired by Japan, the meaning is that they shall submit themselves to the rule of the divine Emperor, whose Japanese servants are the special recipients of divine power to administer the affairs of others. Perhaps this is one reason why the offices of so-called

autonomous Governments, brought into being by Japanese military conquest, are invariably packed with ' the Seed of the Sun,' or Japanese office-holders.

As the peoples of the world can only find their greatest happiness and true destiny through proper glorification of the eternal Throne of Japan, it naturally follows that shrines are erected in all dependent countries where proper worship may be offered to the Sun Goddess, Amaterasu, and her imperial descendents. The Japanese Government has interpreted that these shrines are not religious, but something above religion, while in actual practice they are treated as religious objects. Much of the language used in reference to them is parallel to that of Christian scholars who both deny that Christianity is a religion, and assert that Christ is a superlative Being and not to be compared with the world's religious leaders.

Doubtless there are Government officials who are sincere when they insist that the State Shinto Shrines are not religious, and are intended simply to foster the spirit of reverence for the nation's builders and cultivate patriotism, but the fact remains that the military leaders of the nation, who now control the affairs of the country, are definitely promoting the worship of the Sun Goddess as well as that of emperors and national heroes of the past. All this is being done in connection with a movement to mobilize the spiritual resources of the nation for a great crusade to pacify the whole Far East. Repeated commands have gone forth from the Government authorities directing various organizations, such as schools and churches, as well as individuals and households, to go to the shrines and there do obeisance and offer prayer for victory.

The enforcement of the regulations intended to promote spiritual mobilization has not merely been the concern of the civil authorities, for the *gendarmerie* has been far more active than the police. Again and again *gendarmes* have shown themselves to be most intolerant of any suggestion that the beings enshrined were less than deity. The military, too, have been quite as intolerant of the activity of the small number of liberals, who are desperately

trying to salvage the little that remains of genuine democratic constitutional Government in Japan. Among others, a number of university professors, who were critical of the militarists, have been arrested or forced out of their positions. The militarists have also forced through the Diet a new mobilization law, which aims to put the nation and all its resources under military control at any time that the authorities desire.

Perhaps the best summary of Christian sentiment on the shrine question appeared in the report of the proceedings of the Fourteenth Annual Meeting of the National Christian Council of Japan. It was recognized on this occasion that ' the matter of paying homage at the State Shinto Shrines is becoming a test of patriotism for every Japanese citizen. . . . Where there is any hesitation to do obeisance at these shrines coercive measures are sometimes resorted to.' It was further brought out that while ' the Government has insisted for many years and still adheres to the interpretation that State Shinto Shrines are not religious . . . the ritual employed at these shrines includes features which are distinctly religious. The priests who serve at these shrines offer prayers and perform other religious acts. Many educational institutions take their pupils to these shrines for the express purpose of fostering their religious sentiments. The masses look upon these shrines as religious and visit them for the purpose of worship.'

In spite, however, of the full admission of the religious character of the shrines, the opinion of Christian leaders in Japan was that ' Christians should accept the Government's interpretation that these shrines are not religious and help to make that interpretation known and understood in their own circles and among the people at large.' Many of the Christian ministers have made, therefore, a heroic effort to impart to their congregations a philosophy which will enable them to do obeisance at the shrines and keep their conscience void of offence. Not a few believers, however, have been unable to comprehend the subtle reasoning which has given their pastors ' rest of soul ' ; nor have the *gendarmerie* been able to comprehend

the accepted Christian position, and they have been asking the preachers a number of pointed questions. To the question ' Do you regard the Emperor as God ? ' various answers have been given, such as : "He is the incarnation of God.' ' Yes, he is God.' ' He is inviolable in his person,' and so on. One Christian minister even stated that there are four members in the Godhead : the Trinity and the Emperor, but he gained nothing, as he was arrested and charged with having shown disrespect to his Majesty. Some have tried to make a kind of Old Testament out of the Shinto mythology and to identify the Jehovah of the Old Testament with the Sun Goddess or her original ancestor. Others hold to a kind of Japano-Israelism which would regard the Japanese as descendents of the Israelites and the army as God's chosen instrument for chastising the apostate nations.

A prominent Christian university professor teaches that, while Jesus Christ is the Saviour of the soul, the Emperor is the saviour of the nations of this world. The *gendarmerie* have taken exception from time to time to expressions in sermons or religious articles which implied that Jesus Christ was in some sense the King of kings as far as the nations of the world were concerned. The Government has recently appointed specific times when all subjects must bow either towards the Imperial palace or toward the Grand Shrine of the Sun Goddess and the other Imperial ancestors at Ise. Some ministers then argued that while the latter was not permissible, to bow toward the palace was not a religious act. The authorities, however, have now ruled that these two acts are identical, as the *Kashikodokoro* of the palace is the same as the Grand Shrine ; this is, of course, true, as the Emperor performs most of his functions, as the High Priest of the nation, in front of the *Kashikodokoro*. The *gendarmerie* are now submitting a list of significant questions to representative ministers, which, freely translated, read as follows :—

1. Who is this God of Christianity ?
2. What is your opinion of the 800 myriads of gods of Japan ?

3. What is the difference between the Emperor of Japan and your God ?
4. What is the difference between a foreign ruler and your God ?
5. What is the relation between the Bible and Imperial Edicts ?
6. What is the difference between Imperial Commands and the Commands of Christ ?
7. What is your opinion of ancestor worship and shrine worship ?
8. What is your opinion of the ancestors of the Emperor ?
9. What is the ultimate goal of your religion ?
10. What is your idea of religious freedom ?
11. Why do you regard worship at Buddhist temples and Shinto shrines as superstition ?
12. What is the difference between the Christian spirit and the spirit of Japan ?

It is a matter of thanksgiving that at least some of those who have replied to these questions have made it the occasion of witnessing to Christian truth. There are reasons for believing that the purpose of these questions is to find out just how far Christians are likely to go in resisting the effort to unite the nation in support of State Shinto. The conviction seems to be that whatever endangers shrine-worship imperils the State. One who refuses to worship the deities of the State Shinto Shrines is regarded as disloyal, anti-Japanese and even as a traitor. The circulation of Kanamori's ' Three Hour Sermon,' long used as a tract, is now prohibited because of its anti-idolatry teachings.

Perhaps the large number of Christian leaders consider that the present promotion of State Shinto is but a passing phase, and so feel that the Christian Church should avoid a frontal clash with the authorities on this question. Every effort has been made to conform to various instructions regarding attendance at the shrines, bowing toward sanctuaries, offering prayers and so on. Discussion of the propriety of these acts for Christians has been discouraged in the churches. Indeed, the writer knows of occasions when the exposition of Scripture on the subject of idolatry

was frowned upon and called a dangerous proceeding. It would appear now that, when it comes to participation in the activities of State Shinto, the present Government will not be content with any halfway measures. It is being asserted that ' no foreign religion can enter Japan without undergoing essential modification by Shintoism.' Buddhism did not gain tolerance without compromise and Christianity must do likewise if it is to survive. One very prominent layman and former Christian educationalist, in fact, believes that ancestor-worship must be incorporated in Christianity, and holds that this is the great contribution which the East has to offer to the West. The recognition of ancestor-worship by the Christian Church would, of course, remove the chief difficulty from the minds of those who would refrain from shrine worship. Another prominent Christian leader, while recognizing the natural antagonism between the religion of ultra-nationalistic and militaristic Japanism and Christianity, advocates participation in the ancestor worship which is at the basis of the shrine system ; while at the same time concentrating on evangelism and refraining from attacking Japanism. Can there be, however, a genuine evangelism which is not based upon the exclusive Lordship of Jesus Christ ?

Even the advocates of Japanism realize the true issue. The editor of one of the two largest papers in Japan called attention to the fact that Christianity had its Absolute, even Jesus Christ, while Japanism held that the Emperor was the only Absolute. He then raised the question as to whether the time had not come to put a stop to Christian propaganda on this account. The advocates of Japanism, fully realizing this issue, constantly ask such questions as : ' Who is greater, the Emperor or Christ ? ' . . . ' Do you not regard the Emperor as God ? ' and so on. If Christian history means anything at all, there can be no compromise here. Circumstances will inevitably present the Church of Christ with a clean-cut issue, and the decision will have to be made.

Liberalism and democracy are now practically dead issues in Japan. Ultra-nationalistic militarism is in the

saddle and the country has submitted to a régime of extreme control of all phases of the national life, economic, social, religious and educational. The people are being constantly bombarded with propaganda by the press, the radio and all other possible channels. Nothing in the way of criticism or that is unfavourable to the Government or the army is tolerated. The war in China is not presented as one of conquest and exploitation, but rather as a holy crusade to rid that land of unjust rulers, red Communists and inaugurate there a régime of peace, righteousness and prosperity. When a pastor was given an eye-witness account of the slaughter, looting and unmentionable violence which characterized the capture of Nanking, he could not believe it and simply asserted that those guilty were Chinese dressed as Japanese soldiers who spoke Japanese very well, or possibly Koreans.

According to the newspapers the Japanese army sheathed its bayonets and was welcomed to Nanking by thousands of joy-mad Chinese who threw themselves in gratitude at the feet of the gentle and kind Japanese soldiers who immediately began to bind up the wounded, give food to the hungry and otherwise comfort those who had been the victims of the devilish régime of Chiang Kai-shek.

Even Christian ministers have come to believe that Japan has a divine commission to pacify the world and regard the army as the chief instrument for this purpose. A very orthodox minister, in a sermon, stated his conviction that it would be necessary to pacify Asia through India. Willard Price's article which appeared in the *New Republic* and then in the January issue of *Reader's Digest*, entitled ' Japan's Divine Mission,' was quite in accord with the facts. The alliance with the Fascist nations is constantly being celebrated and the resources of the empire are being mobilized for undertakings abroad which will require years to complete. The very fact that divine sanction is given to Japanese conquests makes the problem all the more serious.

If Japan's conquests continue, the question immediately

arises as to the possible effect upon Christian missionary work. Will Japanese rule further or hinder the cause of the Gospel ? The answer to this question is quite clear for, already, we have had abundant opportunity to observe the working out of the policy of the present ultra-nationalistic Government in such dependencies as Korea and Formosa, and also to some extent in Manchukuo, which is under the same type of puppet régime as will probably be instituted in various parts of China.

The Christian world is already quite familiar with the fact that Christian education is only being tolerated so long as there is complete submission to the system of shrine worship. In Formosa the Government is forcing all households to erect *taima* or symbols of the Grand Shrine of Ise, and the religious nature of these is shown by the fact that they are displacing other god-shelves. Japanese newspapers have given wide publicity to the idea that China's degeneration was due to her neglect of ancestor worship. Thus the military authorities are already taking steps to restore Confucianism and ancestor worship, and Shinto shrines are being erected in China. In other words, unless the ultra-nationalistic militarists of Japan meet with such reverses as to discredit them utterly in the eyes of the people who now adore them, it is most likely that they will hinder rather than help the various missionary undertakings which are now being carried on in the conquered portions of China ; and the same applies to Japan proper and her dependencies. In fact, it would appear that the Christian schools in Japan proper are to be treated much as were those in Korea and Formosa. When one large Christian college was recently forced to eliminate all mention of Christian principles as a basis of education in its school constitution, and henceforth base its educational programme solely upon the sacrosanct Imperial Rescript, which finds its sanctions in Shinto mythology, the statement was made that ' two hundred other Christian schools would have to follow suit.'

Recently a rather large company of Christian workers in Japan, in view of the very serious situation which has

come to pass in the Japanese Empire, were gathered for several days to engage in united supplication and intercession. Great liberty in prayer was vouchsafed and God gave a new vision of Himself as sovereign over the affairs of the nations, and of the rapid culmination of His gracious plans for His people. With this assurance came a new sense of perfect rest in Him and new confidence and expectation of great things to come. It was made very clear that the supreme need in these days is for intercession, that Satan may not be able to hinder the progress of the Gospel ; that workers and all Christians may have tact and wisdom in these difficult days ; that the Christian Church may be enabled to stand uncompromisingly for her Lord, and that believers may be given boldness to make an effective witness when they stand before the authorities ; that those who are suffering persecution may be sustained and delivered ; that hostilities in the Far East may cease and that there may be a righteous peace ; that God's highest and best plan for these nations may be realized and that a great revival may sweep the Church throughout the whole world.

A Chinese instinctively mistrusts force. When a Chinese does fight, he fights soberly with grim determination. War is an inevitable evil. He tries his best to prevent it. If he fails, he accepts his fate and fights. Hence the even temper of the Chinese in the present war.

Music has hitherto probably been rather an individual pastime in China : of the kind of songs that everyone can sing, China had few, and the Nationalist army of 1926 marched from Canton singing rather drearily, ' Down with the Powers ! Down with the Powers ! ', but now the troops are singing stirring ditties like :

> ' Arise, arise,
> Take our heart's blood to build the New Wall of China,
> Workers, farmers, soldiers, students,
> United to save our land.
> Leave the office, fields, factory, study,
> To the van of the army of freedom.'

There is no humour, there is not much hate and bitterness, but there is a stirring call to selfless sacrifice and national duty.—

From a leaflet from China.

The Jewish Community To-day and the Christian Church

William W. Simpson.

I. *The Jewish Community To-day.*

THE present plight of the world Jewish community is without precedent in the long and troubled history of that amazing people. This may be seen in three directions.

First, the community is in the throes of a process of disintegration more serious than it has known before. Secondly, it is faced with a world-wide spread of Anti-Semitism, and thirdly, and consequent upon the second point, it is left without any apparent escape from the hand of the persecutor. This situation is all the more tragic because of the hopes entertained by many Jews during the last century that the golden age of their emancipation had dawned.

It is important to look at these points a little more closely if an intelligent opinion is to be formed as to what should be the attitude of the Christian Church to this situation. The present disintegration of Jewish life is the unfortunate consequence of a process of enlightenment which once promised and may yet prove to be of great advantage to the Jewish community. By the end of the eighteenth century there were already signs that the walls of the Ghetto, into which the Jews had been driven by the Catholic society of Medieval Europe, were beginning to crumble. Moses Mendelssohn (1729-1786), the foremost Jew of his time, did much to convince the Jews of Germany that they could be both good Jews and good Germans, and that they could not afford to be ignorant of the general culture of the age in which they lived. His policy of assimilation was enthusiastically taken up by the Jewries of western Europe and America during the nineteenth century, and the history of the period bears witness to the extent, not only of the benefits

received, but also of the tremendous contributions made by Jewish writers and thinkers.

But this assimilationist tendency, while it brought a measure of new life into the Jewish community, was not without its attendant dangers. The Synagogue has suffered in precisely the same way as the Church as a result of its contact with this 'brave new world.' Old standards and authorities have been questioned and in many cases overthrown. Progress in scientific thought and discovery has not been matched by a deepening of spiritual insight. Religious loyalties have been slackened and the drift from the Synagogue has been as pronounced as the drift from the Church. This disturbing experience may prove in the end to be a blessing for Church and Synagogue alike, but its present effects, at a time when unity and conviction are so sorely needed, are serious in the extreme.

In the second place, the century which had promised inner enlightenment had appeared also to offer a new spirit of tolerance from outside. The nineteenth century had begun well with its ideals of liberty, equality and fraternity, and Napoleon I had been one of the foremost to realize that the Jews, who for centuries had known little enough of any of them, might reasonably expect to enjoy their benefits. In England, Lord Macaulay was eloquent in his plea for the removal of the civil disabilities under which the Jews of this country had suffered, and by the end of the century the British Jew was free to enjoy all the rights and privileges of citizenship.

It is true that the later years of the century were marred by the Dreyfus trial in France and the outbreak of fierce persecution in Russia, but the seriousness of the first was not generally realized and the second, distressing as it was, had the effect of driving thousands of Jewish refugees from eastern to western Europe and America, where they soon began to share the hopes and dreams of their already well-established brethren in those countries.

As the century progressed, however, the universalist ideals of its early years, and the internationalism of the

Holy Alliance, gave way before the rise of new and narrower nationalisms. This is nowhere more clearly to be seen than in Germany, where, in the latter half of the century, nationalism came to be identified with a new racial ideology and the myth of 'Aryan' supremacy. The position of the Jew in any country where there is a strong national self-consciousness is bound to be difficult, since, however much he may seek to identify himself with the national aspirations of that country, he is always liable to suspicion on the grounds of his supra-national loyalty to an international community. Where this national self-consciousness comes to be identified, as it now is in Germany, with a racial religion and a blood test, the position of the Jew is quite anomalous. The situation in Germany is, of course, the extreme illustration of the lengths to which Anti-Semitism can go, but the evil is by no means confined to that country. Even in lands where there is no open persecution of the Jews, as in our own, there is a good deal of anti-Jewish prejudice which may express itself in forms of discrimination which are hardly less serious in their ultimate effects, though they may be much more respectable in their outward form, than the open persecution of the avowedly Anti-Semitic countries.

The third factor in the present plight of the Jews is perhaps the most tragic. It has never happened before that there has been no 'city of refuge' to which the persecuted Jew could flee for safety. To-day, every door appears to be closed against him. In Germany no profession of a change of faith or political opinion can avail, since what is required is a change of blood. Polish and Rumanian leaders talk glibly about the need for a mass-emigration of the Jews from those two countries, but even if this were desirable from the standpoint of the countries themselves, which is a moot point, it would be quite impracticable, since there are no countries to-day which are prepared to receive thousands of immigrants. Unemployment problems and immigration quotas go hand in hand to make the plight of any refugee pitiable in the

extreme. Even the attempt to set up a Jewish national home in Palestine, while it has met with considerable success in its demonstration of the competence and ability of the Jewish settler, seems doomed to failure for the time being on account of the international complications to which it has given rise. In any case, Palestine is a very small country, and could hardly be expected to afford a home for a community of nearly sixteen millions. The situation as a whole is well summed up in a Rabbinic saying quoted by Professor Norman Bentwich in a recent article on 'The Jewish Plight in Europe': 'The pot falls on the stone, woe to the pot; the stone falls on the pot, woe to the pot!'

II. *The Attitude of the Christian Church.*

There are aspects of the problem with which the economist and the statesman will have to deal, but our immediate concern is with the responsibility of the Christian Church in relation to it. The following paragraph, taken from the report of an enlarged meeting of the International Missionary Council's Committee on the Christian Approach to the Jew held in Vienna in July, 1937, is important in this connection:

> 'We desire to record our conviction that in contemporary Anti-Semitism we face an extraordinary menace against which all Christians must be warned. All forms of hatred and persecution must be deplored by Christians, and their victims must be succoured; but there exists to-day a type of racial Anti-Semitism and Anti-Semitic propaganda inspired by hatred of everything springing from Jewish sources; and this creates more crucial issues for Christianity than ordinary outbursts of race feeling. Christian Churches must be warned that they cannot be silent in the presence of this propaganda, still less connive at or participate in the extension of its errors and falsehoods without betraying Christ, undermining the basis of the Church, and incurring the most severe judgment of God.'

A further action of this meeting was to send a letter to the Oxford Conference, on Church, Community and State, drawing the attention of that body to the urgency of the situation and asking, firstly for a pronouncement on the dangers of Anti-Semitism and secondly for provision to be

made in the ' follow-up ' work of the Conference for an exhaustive study of Anti-Semitism on an international scale.

Valuable as is all this, however, the matter cannot be allowed to rest in general terms. The issue is one which confronts the individual Christian, and especially those Christian men and women who have direct dealings with Jews or who live in areas where there is a mixed Jewish and Christian population. The virus of Anti-Semitism is very subtle in its workings, and there are signs of its presence in our own country. It is a matter of special urgency, therefore, that we should come to grips with the situation in England as soon as possible. There is a great need for the enlightenment of the Christian Churches and for the fostering of friendly relationships between Jews and Christians, and there is good reason to believe that the effects of the betterment of relationships between Jews and Christians in this country will in time make themselves felt in other lands.

Something is already being done in this direction. Circles, societies and informal groups for discussion between Jews and Christians are being formed in London and some provincial centres, and a considerable amount of success is attending these efforts. It is important, however, to guard against a danger which attends all such endeavours, the danger that they should stop short at the promotion of a general feeling of goodwill which, in the event of some unexpected crisis, might easily disappear. The situation is too serious for us to be content with anything that is merely superficial, and the kind of fellowship at which we must aim is one in which it will be possible for Jew and Christian to share with each other those things which, as each sees them, are nearest to the mind and purpose of God. Anti-semitism will not be put down by protests, however loud and long they may be. The totalitarian States will not be overthrown by criticisms, however justifiable. Jews and Christians alike have their distinctive contributions to make to the building up of that new world order which is to be.

In his attempt to promote this kind of fellowship with his Jewish neighbours, therefore, it is important for the Christian to have in mind the following points and to study their implications.

Firstly, he does not approach the matter with clean hands. The present Anti-Semitic outbreak is in the main an effect of causes which lie farther back in history and particularly in the Medieval period. Then the persecution of the Jews was to no small degree engendered by a Church which, for centuries previously, had been grossly unjust in its teachings about Judaism and in its attitude to the Jews. It regarded the Jews, in strange forgetfulness of the prayer of our Lord in the hour of His dying, as a deicide race for ever to be dogged by the vengeance of an angry God, implemented by a self-righteous Church. Even to-day, the Church as a whole has conspicuously failed to do justice to the best that is in Jewish life and thought, and has even been guilty, though perhaps quite unconsciously, of gross misrepresentation. Furthermore, the Jews themselves, who are very conscious of these things, have not been slow to mark the Church's failure to make any adequate attempt to deal with the problem of the non-Aryan Christians who are suffering great privation as a result of the racial purge in Germany.

> ' Jews are completely astounded,' writes Dr. Charles Singer in his pamphlet : ' *The Christian Approach to the Jew*,' ' by the action, or rather want of action, of the Christian Churches towards the victims of " racial " persecution who, while of Jewish origin, adhere to the Christian faith. Tens of thousands, nay hundreds of thousands, of these " non-Aryans " have been brought up in the Christian faith and know nothing of any other. Hardly any help has been forthcoming for them from Christian sources, and the overwhelming proportion of their relief, spiritual as well as material, has been left to the benevolence of the terribly overburdened Jewish groups in various countries outside Germany.'

The Christian has much to learn of penitence and humility, and not a little of charity in his approach to his Jewish neighbour.

Secondly, the Christian must realize that he is coming

more and more to share in the plight of the Jews themselves. In his recent lecture at Oxford on ' Trouble and Promise in the Struggle of the Church in Germany," Professor Karl Barth declared that :

> ' The Church in Germany has become an object of *scorn and oppression* . . . To-day almost all the masks have been dropped. With increasing directness and publicity that point is now being pronounced : no more Christianity—no more, just for this reason that Christianity, in its teaching and in its demands from mankind, no longer expresses the German character as it has been revealed in the empire of Adolf Hitler.'
>
> ' One may well ask oneself ' he says in another section, ' whether the peace which the other Churches in the world are still permitted to enjoy is more than a temporary covering of a cleft, of a precipice, which has perhaps been long traversing their midst, deep and appalling.'

Every student of the present Church situation in Germany will appreciate the force of these statements. Their bearing on our present problem is, of course, to remind us that now, as never before, Jews and Christians are confronted with the opportunity to make common cause together in the face of a common enemy.

Finally, it must be realized by both groups that this common cause is not simply the overthrow and destruction of the enemy, but his redemption. This principle is inherent in both Judaism and Christianity. For the Christian it is crystallized in the redemptive act of Christ on the Cross ; for the Jew it remains in the general terms of his interpretation of the ' Suffering Servant ' as the portrait of the ideal Israel. This, however, is certain, that the common pursuit of this principle in thought and practice to-day, will do more than anything else to break down the barriers of prejudice and misunderstanding on both sides which have for so long served to keep Jews and Christians in opposite, and apparently irreconcilable, camps.

In an enquiry made by *Fortune*, in the United States, the question was asked : ' Do you believe that in the long run Germany will be better or worse off if it drives out Jews ? ' The answers were : ' Worse ', 54.6 per cent ; ' Don't know ', 31.4 per cent ; ' Better ', 14 per cent.

Jewish Children in Roumania

LILI SIMON.

'HATH God cast away His people?' This question instinctively rises to the mind of anyone coming, as I do, from Germany, the home of legalized Anti-Semitism, to Roumania, where Anti-Semitism may not be officially recognized by the Government, but where hatred of the Jews vitiates even school-children's conversation, and where the swastika besmirches the streets and the walls of the University.

Before going to Roumania I knew German and Swiss children well, and, less intimately, English and French children, but Jewish children were new to me. After a year amongst those of the Secondary School for Girls of the Church Mission to Jews in Bucarest, they strike me, almost without exception, as keen and intelligent and easy to teach. At the same time they are strongly inclined to criticism and scepticism, and this attitude at first seems unchildlike. They are often precocious, the great majority being the only children of their parents, and are capable of logical reasoning beyond their years. On the other hand they are full of childlike and childish ideas and seize eagerly upon everything new and interesting.

At home they keep the Passover and the Yom Kippur fast and occasionally go to synagogue, but at school and in private conversation they appear really to believe nothing, and to be more or less like other children. In spite of their Purim cakes, and, in many homes, even Kosher food, belief in the Old Testament cannot be taken for granted. Quite young children are equally sceptical as regards the Old or New Testaments. It is, therefore, not necessarily the best method to start with the Old Testament and go on to the New: true to the Bible method, we can preach straight away the Gospel of Jesus Christ, our Saviour and theirs, whether it be from an Old or New Testament passage.

For instance, the Graded Syllabus of our school sets the Books of Joshua and Judges for the Third Secondary

Class. I began by showing that all those early heroes were only partial, not all-sufficient, saviours : that they merely prepared the way for the true Saviour of Israel, Jesus Christ. An allusion to the fact that Joshua and Jesus are one and the same name, meaning ' Saviour,' made clearer to the children, who knew a little Hebrew, that even in our Old Testament lessons we are on the way to Jesus Christ, that we begin to speak of Him the moment we open the Old Testament.

As to faith, I do not venture to make any positive assertions, but I have been struck by the very worldly, sceptical attitude towards all questions of belief among the older girls. In this respect they do not differ from the average German girl. Whereas German children are to-day surrounded and pressed upon by the claims of the Nation and the totalitarian State, the thousand years' existence of which they must affirm, Roumanian Jewish children are surrounded and pressed upon by the material and moral problems of a comparatively small racial minority. Ever and again I find myself asking with St. Paul : ' Hath God cast away His people ? ' I seek an answer in vain in my Jewish pupils, but I can answer with St. Paul : ' God hath not cast away His people, whom He foreknew.'

A missionary to Jews must not, and need not, fall into the error which has unhappily led many Hebrew Christians astray, namely of confusing Israel's election with the physical descent from Abraham. Much rather by faith I know that in Christ there is neither Jew nor Greek, Aryan nor non-Aryan, but we are all one in Him. I face my Jewish girls with this joyful assurance and teach them about Jesus Christ, to Whom the Holy Scriptures of the Old and New Testaments bear witness, and Who is calling them into His fold, into the true Israel, into the membership of His Church.

These children take a certain natural interest in the Old Testament as a Jewish book. This is, however, no foundation on which to build the joyful news of the forgiveness of sins, for ' none other foundation can anyone lay but that which is laid, which is Jesus Christ.'

It is certainly a help from the human or pedagogical standpoint for these children to have a teacher of Jewish origin, simply because they naturally expect her to be without any Anti-Semitism ; our children are in this respect especially sensitive, even super-sensitive and full of prejudice. However, sooner or later they become convinced that they will meet no Anti-Semitism here, even in a pure Aryan teacher. The question of faith and conversion does not depend, after all, on whether the Old Testament is a Jewish book or the missionary teacher of Jewish origin. A child will enquire about baptism because she wants personally to be anchored in Jesus Christ, because she expects help from Him in her daily temptations and needs. She will not wait until she thinks her own way of life is that of a Christian, but in the very fight with and against herself, she reaches out for that help and that anchor of salvation which is in Christ ; she desires to know the Gospel of Jesus Christ, she reads the Bible, she longs for baptism. Many of our children, of their own accord, try to read the Bible regularly. Many very seriously, and with close attention, listen when a passage is read and explained. A child will ask with tears in her eyes how to pray to God. (Many children pray in their own words.)

Ever and again they ask themselves and us in private talks or in lessons : ' Why am I in the world ? What does God want of me ? What really is my duty ? ' A sixteen-year-old girl writes in a composition exercise :

> ' It is hard for an irreligious person to answer the question : " Why am I in the world ? " But the religious person knows that God has created him in order that he may fulfil His will. A man who does not believe in God is always wavering and suffers much from the lack of an aim in life. He may be a good man. He may do good deeds, but it is without joy. The man who believes is always certain, always happy and is keen on his work. Why am I in the world ? God has created men, and I also am of God's making. Like everybody else, I must live my life. This life, if it is rightly used, can be very fine and yield us much happiness. Life is a test for us. People are so busy that they forget death and do everything they can to spend their lives happily. Yet we must remember that

life is our opportunity for doing the will of God and so winning eternal life. That is why life is so important.'

Yet it is only individuals who ask questions ; never whole classes or groups, or even two friends together. One by one they enquire about God, Jesus Christ and the message of the Bible. Is this the case because the Jewish people, as a community, rejected Jesus Christ, and can they now only find God in Him individually ?

' For if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles ; how much more their fulness ? '

The Fate of Non-Aryans in Austria

THE situation in Vienna in regard to the persecution of the Jews is worse than it was in Germany at its severest. The object would seem to be that of banishing all the Jews, for in the new greater Germany there are now more Jews than there were in the Germany which Hitler took over.

The situation of the Christian Jews and non-Ayrans is undoubtedly more deplorable than that of the Jews proper. First, because they are more in number, and, second, because there is no powerful organization to help them as there is in the case of the Jews. The emergency schemes of the various charitable organizations are mainly for the help of Jews, not of Hebrew Christians nor of the large non-Aryan group.

The cruelties to which all have been subjected have been terrible. The Nazi party has attacked them twice. A boycott of Jewish shops was begun in March, and a second persecution began after the vote. The boycott was worse than that in Germany five years ago. Foreigners and Jews themselves were not allowed to enter the Jewish shops. Locally the persecution was prosecuted with cruelties scarcely describable. They had to clean up the roads, to wash windows, to creep through the *prater*, to eat grass, and so on. Foreigners, Jews and others, were attacked in the streets. Some of the higher officials did not approve of this extreme action

and ordered it to end, but although no such cruelties have been reported since, the situation of the Jews has not improved. The 'aryanizing' of industry means the expropriation of their businesses. Examples of this expropriation are numerous. One Jew, who was an officer during the War and was badly wounded, had his shop taken and was given nothing for it. He has a family of six. Another man, aged eighty-seven, who has owned a business for sixty years, was driven out and given no compensation. The number of suicides has been growing in an alarming manner. Some kind of rescue work is needed for people who are so driven to despair.

The other avenue of help is undoubtedly that of emigration, but Jews and non-Aryans are not allowed to go abroad and then return again. If they leave they must go for ever. It is very difficult to get permission to leave, and only fifty Austrian shillings are allowed to each emigrant. Thus even with permission they cannot get away. Someone must provide for their sustenance if they leave the country until they can make arrangements for going further. The situation is steadily growing worse. The people are trapped so that they are unable to help themselves. There is no likelihood of matters improving.

Hitler's Mysticism and Hitler's Worship

'When the Nazis in Germany were creating the Hitler legend, his idolaters called him "the true Holy Ghost." Judging from some of his recent utterances, Herr Hitler believes that he is the vice-regent of God, that it was God's will that he should bring his home country (Austria) into the Reich, that it was a call of Providence to him to act when Herr Schuschnigg announced his plebiscite, and that what occurred in the next three days was an execution of the wish and will of this Providence. "Providence," he said on the eve of the plebiscite, "has chosen me to be Führer of the Reich"; and on half-a-dozen occasions he referred to the results of his actions as "miracles." This vein of mysticism in Herr Hitler seems to have a peculiar appeal for the Germanic peoples. It is a source of real danger, however, to the rest of the world. A sense of humour, if they had it, might save the German people from some of the ridiculous aspects of this Hitler worship.

'After the War, it was said, a Committee was set up in Germany to find out why England won the War, and the Committee reported:—(1) That the British soldier's humour made him "stick it" better than the German soldier, and (2) That henceforth humour must be taught in German schools. One almost wishes the story were true, and that the recommendation had been implemented!'—*Baptist Times.*

Medical Mission Work on the North-West Frontier

M. R. Shearburn

THE attention of those interested in the North-West Frontier of India will have been directed, during 1937, to Waziristan and the districts adjoining, because of the protracted campaign which has been going on there.

The district is divided for political purposes into the North and South Waziristan Agencies ; the Wazirs inhabit mostly the northern area and the Mahsuds the southern, and it is along the borders of the latter that the field of the Church of England Zenana Missionary Society extends. British women are not allowed into Waziristan itself, but good roads through the country now make it possible for people to come to us by lorry, and all through the cold weather the Mahsud women avail themselves of this opportunity and come to us in Tank in considerable numbers.

Tank is a small town of about 10,000 inhabitants ; it is the mart for the people of South Waziristan and of other neighbouring tribes ; and is the first town in British territory in this part of the district.

The hills forming the natural boundary along this frontier are bare and rugged, and the district round Tank is largely desert, though good crops can be grown if water is available. The villages round here, in British territory, are peopled by Pathans of various tribes. They are mostly poor, and are generally in debt to the local Hindu shopkeeper, who is also a money-lender ; many of them never clear their debts, but leave them as a legacy to their sons. Indolent by nature and subject to frequent attacks of malaria, these villagers cultivate their land indifferently, and live from hand to mouth, increasing their debts at times of marriages and funerals. Like all Pathans, they are affectionate and hospitable, but hot tempered and quarrelsome, and most households have their enemies and their feuds. All villages are fortified with watch towers; and a certain

number of rifles are allowed in each for purposes of protection ; the number of weapons has been greatly increased since the raids of last summer. Until this year, for a period of about ten years, raiding has been almost unknown, but unfortunately this last tribal war has caused a revival of raiding, but almost exclusively of Hindu shops, with kidnapping of their owners when possible ; Moslems have been left unharmed unless they attempted to protect the Hindus.

The Pathans on both sides of the Frontier are all strict Moslems, who can be easily stirred to fanaticism, as shown in this campaign, which was started, and kept going, by faqirs who have obtained a great hold over the people and practise all kinds of deceptions, calling them miracles.

Patients come to our hospital from all parts of the district and a large proportion from across the border. Attached to the hospital is a *serai* where men relatives, who have come from a distance, can stay while their women folk are having treatment. Hospital methods have to be adapted to meet the needs of these people, who are so unaccustomed to civilized ways ; but, after the first strangeness is over, it is surprising how ready to co-operate many of them are, though there are others who oppose all efforts towards a more healthy and hygienic way of living. Relatives are allowed to come with patients, as there are many who would not come alone. Quite a number do come alone, however, and even some young girls are not afraid to stay with us for a long time.

Two dispensaries in the district make it possible for village people to avail themselves of treatment without leaving their homes. These dispensaries are very popular ; one is held weekly, and one fortnightly, and crowds attend on the days they are open. In addition to the dispensaries, we try to visit the villages in one area, and look up old patients, often finding new ones who will come to hospital as a result of our visit.

To the settled population of the frontier districts is added every winter a large influx of nomad Afghans, known as Pownidahs. These Pownidahs come through the passes

into British India every autumn in their thousands, and are a great feature of this area. They are a hardy, virile race, living in a primitive but orderly fashion, carrying with them their black tents, household requisites, and a certain amount of foodstuff, such as corn, dried meat and clarified butter for their own consumption. They also bring wool, almonds, dried fruit, skins and clarified butter for sale. Many of them come down for labour in the Panjab, or to hire out their camels for transport ; others go as far as Bombay, Burma and Calcutta for trading and money-lending, leaving the women and children in camp in this district, in the charge of a few men. Camping sites are allotted to them by the Government for their winter occupation, and they return to the same ground every year, so that when visiting them we know where they are to be found. They often bring flocks for grazing, as the pastures in their own country are under snow during the winter. We have made many contacts with these Pownidahs by visiting their permanent camps, and by taking our medicine box along the roads when they are on the march. We do not find many who can read, the women are entirely illiterate, but occasionally a man can read Pushtu, and then he is generally ready to take a portion of Scripture or a tract. When we first came to Dera Ismail Khan—forty miles east of Tank—fifteen years ago, we found the Pownidahs suspicious of us and not always friendly ; but gradually the barriers began to go, and now it is quite the exception for us to get anything but a warm reception, and a request to come more often. A certain number of the women come into hospital for treatment ; a great many more need to come, but find it very difficult to leave their homes.

The Pownidahs are bigoted Moslems, and keep the fast rigorously ; they are regular in their prayers, but, with the exception of the Mullahs, are ignorant of the teachings of their own religion. The women are forceful and capable ; it is they who put up the tents, and do all the work of the camps ; their existence is a hard one, and their outlook on life correspondingly so. We are always glad when any of

these women will stay in hospital, and after a little while they become much more gentle and responsive, as they realize that we have no other motive than their real good and welfare. They often come back to see us when they are passing through with the caravans, and if we meet anyone in a camp who has been in hospital, we are on quite a different footing with her and her family, and are received and welcomed as having a special claim on her affection and friendship.

The Mahsuds, who occupy South Waziristan, are an interesting and attractive people, of fine physique, quick and intelligent, and a fighting race. They show themselves in times of war a foe not to be reckoned with lightly. The women are of equally strong character, with an intelligence above that of most of the border tribes. They are often cruelly treated by their husbands, yet show an independence and spirit which command admiration. In hospital they are often obstructive at first, but once their opposition is overcome, they are helpful and co-operative, and make excellent patients.

Blood feuds are very common amongst these tribes, and it is not unusual for a woman in hospital to receive a message that her husband or son has been killed, as a result of a feud. These are often kept up for generations, and many a man goes about knowing that his enemy, behind some rock, is watching opportunity to take his revenge for a member of his family.

As regards the work of evangelism among these people, as among all Pathans, trust and friendship must first be established by showing a sincere and disinterested desire, on our part, for their good, and in no way can this be better demonstrated than through the mission hospital and itinerating medical mission work. To attain this end, in addition to our hospital in Tank, and the dispensaries in the district, it has been our custom for some years to run a hospital camp for a month in the summer, in the hills in our district. There we can reach a tribe which is very backward and remote, and people will come from all over the country to us. We have found the camp a great help

in reaching this tribe and establishing friendly relations, as well as relieving many in sickness. This tribe seems well supplied with mullahs, who can read ; they are almost always ready to take Christian literature and often send for more. The women are ignorant, but during the years we have held our camp we have been able to teach them, as they gather for their medicine, and now they are beginning to remember what they have heard.

In spite of the general outward hardness of these border people, we are realizing that in the hearts of many there is a real desire to know the Way of Life and to have forgiveness of sins ; and though at times the opposition is very strong, yet the gradual opening of hearts here and there is going on, and little lights are bravely burning in isolated places.

Owing to the district having been in a state of war, our outside work has been much restricted, and the village people do not come in readily unless they are visited. We are hoping that soon it will be possible to move about the country freely again, as the work has been built up with much labour, and it is disappointing to see places closed that have been open for some years. We know that behind these set-backs are the ' principalities and powers ' that oppose any advance, and we often feel that the time may be short in which we can witness and spread the Gospel. We look to the Church at home to support us and we realize with gratitude how much we owe already to the prayers and help of many who have the burden of the North-West Frontier on their hearts.

Medical Work on the Nepal Border

Dr. Katherine Harbord writes that, in the Basti district, on the Indian border touching Nepal, there are over two million people, and in the 1930 census only 91 Christians were shown. She is working in a village, half of which is in Nepal and half in India. Her plan is to visit the people in their homes in the morning, open the dispensary in the afternoon, and have children's classes in the evening. In some villages she has had a wonderful reception, being called from house to house.

North India Revisited

ALEXANDER MCLEISH.

That this article may be properly understood, the following facts should be borne in mind. In the United Provinces there are only 244 organized, and 172 unorganized, churches, with 416 ordained pastors for 278,144 Christians. The average number of Christians, therefore, for each congregation is 468, which, from what we know of the size of the ordinary congregation, shows that a large proportion of the community is not organized for regular worship. As there are 143 missionary residential stations, there cannot be less than 143 central or station churches, and, in view of the fact that several missions work in quite a number of these stations, the probable number of station churches is 300 or over. Three-quarters of these churches, therefore, must be in such central stations where probably one-fifth of the Christians live, that is, they provide for about 78,000 out of the 278,144 of the Christian community. For the remaining 200,000 Christians in rural areas there are only about 100 organized or unorganized churches.

RETURNING to India after a year's absence, I resumed the study of village economic conditions and the possibility of self-support among the masses of rural Christians, especially in the United Provinces. A Survey of self-support in the rural areas had just been completed by my friend Dr. Wiser, which revealed the seriousness of the situation.

Whereas in the Panjab the village Christian community has, to a large extent, broken away from the old life and its customs, this is not the case in the United Provinces. All the reports agreed that self-support is practically non-existent. The Christians are so greatly bound up with the support of the ceremonies and social obligations of the old life that they are unable, even if willing, to support the Church. They cannot support two brotherhoods, the old and the new.

The hard facts have to be faced that the majority of these village Christians are economically at the mercy of their Hindu overlords. They have little or no bargaining power. They are usually in debt, and the expenditure on feasts and ceremonies leads to further indebtedness. They are loth, therefore, to forfeit their economic privileges, such as they are, and few can leave their villages to take up

new work. They are often under-nourished and lacking in vitality and social morale.

If urged to support a pastor, they cannot see that this is a call to support the great Christian enterprise for which the Church really stands, and so it is difficult to rouse them out of their indifference. Missions have occupied the traditional role of helping converts to withstand economic persecution, with the result that groups of Christians have developed an attitude of economic dependence upon the mission which has lowered their moral fibre. This has been possible in the past with small communities, but has been impossible in dealing with the large numbers in recent ' mass movements.'

A village elder makes the following statement : ' The Sweepers have no religion and cannot enter temples or mosques, yet they worship more gods than other castes. Death feasts are very common, as are also child marriages, belief in spirits, lack of respect for women, lying, gambling and abuses of all kinds. The Christians are involved in these practices, and only by separating himself from the old brotherhood can a man become a true Christian.' This is the testimony of most Indian workers. Another says, ' The old brotherhood is unclean in a way we scarcely understand. Yet ninety-five per cent. of the Christians in the United Provinces still observe the old customs. This is a false position entirely. The hundreds who have become Christians around me are all in this state. The few true Christians can be counted on the fingers among the thousands of so-called Christians. No spirituality, morality or improved social status can be developed so long as they thus remain in the old brotherhood.'

Another Indian reports : ' These people have been baptized without knowing what they are doing. The old brotherhood is as powerful as ever in their lives. The same mistake as was made with the Sweepers is now being made in giving baptism to the Chamars. Hundreds of Chamars have become Christians, but few participate in the Lord's Supper. One hears that in the Sialkot district of the Panjab, separation from the old brotherhood is

insisted on. Here, in the United Provinces, this is not so ; not one village church is self-supporting or can stand on its own feet.'

The first need in a situation like this is to create the desire for a new way of life which will take the place of the old. Till it is seen, they cannot reasonably be expected to desire it. The problem is to carry on such evangelism as will lead to this new quality of Christian life. One leader says that what is needed is a new Christian fellowship, a nucleus of real Christians who shall have the idea of giving not getting, of serving, of self-denial, and of self-support from the beginning of their Christian life.

The question may be asked : Is there any sign of a realization that the present state of things is unworthy of a Christian ? It has to be remembered that the situation is a peculiarly difficult one to deal with once it has become general. The whole community remains on a low level of understanding of what the Christian life is. Nor is it one that can be altered from the outside ; the only hope is that a new understanding will arise from within.

There are, happily, indications here and there that this is happening. The most notable instance is the story of Itwari in the Farrukhabad field. Itwari, though baptized as a child, grew up much as the non-Christian boys did. He was a gambler and a leader in other evil practices. Being a clever boy, he soon learned to read and even passed the village Bible-course conducted by the mission. Seven years ago it was noticed that he had reformed his habits, but otherwise nothing noteworthy occurred. The death of his brother and the holding of the death feasts belonging to the old heathen brotherhood led him to determine to break away from the old evil customs. In consequence he was opposed by his family, who remained the same half-hearted Christians they had hitherto been. Gradually a few others joined him in his determination to make a complete break with the old life and to follow Christ all the way.

A small group of three young men faced opposition and

persecution. Persecution from fellow-Christians was a new experience. It was understandable that non-Christians should persecute those desiring to break away, but that Christians should do so revealed the hold the old life had still upon them. They excommunicated Itwari, but he retaliated by saying that he had already excommunicated them. ' From now on,' he said, ' your *panchayat* (council) cannot dictate anything to us. We are Christians. Christ is ours.'

First his brother, and then seven whole families cut themselves off completely from the old community, followed by twenty-two families from seven other villages. To-day in this village area there exists a new Christian society calling itself the ' Christian Brotherhood.' The Brotherhood has its own council, and conducts prayer-meetings and church services. The movement continues to spread. Rules and regulations have been formed to cement the bonds of brotherhood and to preserve its purity. The old participation in heathen ceremonies is gone. The children are sent to school ; the women show the influence of the new life. So complete has the break been with the old that they are recognized by all as *pakka* (thorough) Christians.

The influence of the movement is extending into other districts, and it seems likely to change the whole character of the Christian community. The capacity for self-support has been greatly increased, for they are now freed from the perpetual drain on their scanty resources which the feasts and ceremonies of the old brotherhood entailed. The movement, however, illustrates the fact that, in all probability, the objective and true meaning of self-support have been misunderstood. This new brotherhood forms a happy and attractive group, and its annual meeting (*jalsa*) seems destined to be a factor of great importance in the whole area.

It will be noticed, firstly, that this movement is among the nominal Christians who did not break with the entanglements of the old heathen brotherhood, and, secondly, that it is indigenous in its leadership and growth.

If this can happen in one part of the field, it can happen in any part. The missionary and his helpers can do much to help behind the scenes, but the more spontaneous and indigenous the movement can remain the more likely it is to develop. That is the great lesson borne in upon the observer in many fields to-day. It is a humbling thing for the self-sufficient Westerner to realize that he is less and less essential as the movement becomes vitally indigenous.

It would seem, therefore, that, in spite of the many difficulties in the rural areas, the seed has been sown and the Spirit is at work, and out of the very unpromising beginning which has been noted great things may develop.

There is a growing feeling that this rural problem should be dealt with on a rural basis. The advanced organization and activities of city churches developed under close missionary supervision are of little help. Experience shows that missionaries and workers in charge of rural areas should not be burdened by other organized activities or responsibilities. The Indian worker should have the highest qualifications (not the lowest), and be capable of understanding an indigenous movement and of helping to stimulate and organize it. This is indeed no easy task. Such a worker must be a church-minded and not a mission-minded man.

Different schemes to stimulate self-support have been tried by the various missions, none of which have met with any great success. They have the fault of being superimposed and are not spontaneous. In general, the rural problem from the financial side is proving a baffling one. It becomes increasingly clear that the question is not a financial, but a spiritual one. Without this spiritual impetus the pastor is forced to dun the people for his support, and his pastoral relationship becomes more and more difficult; where proportionate schemes of giving between mission and churches have been tried, the proportion given locally has been getting smaller and smaller, and nothing the workers have been able to do can increase it. The demand coming from the outside has not been met by any corresponding impulse from within.

The Church Missionary Society has the advantage of a Central Diocesan Fund which, along with local funds, provides for most of the pastors' salaries, but beyond this the giving of the people is not any better than that of the other communities. A special investigation into the givings of the Christians in 457 villages showed that the total annual givings were only Rs. 114-12-3, or about two annas (twopence) per family per annum. When properly appealed to, however, one village showed what was possible. The resident teacher placed his claim for support on the same basis as that on which the Hindu religious teachers had based theirs, namely, that it was his ' right ' (*haqq*) to be supported. This was a familiar idea and so appealed to the Christians that in four months eight families had contributed Rs. 7-5-0, which was at the rate of Rs. 3-2-0 per family per annum. A very little instruction of the right kind had turned two annas a year into twenty-five times that amount. Support on indigenous lines is not an impossibility. Schemes proposed from the outside and demands made by committees, or occasional visits of workers, cannot achieve the desired result.

What then are the elements of a constructive rural programme ?

Fundamental to any solution is the necessity of viewing the development of these large bodies of nominal village Christians as a separate question from that of the organized church. Experience has shown that the solution springs from the inside, not the outside. A nucleus of real Christians who have broken with the old entanglements and are determined to live the Christian life, as in the case of Itwari, is the beginning of any progressive work. These local groups of Christians naturally will want to meet for worship, and the provision of a place of worship seems vital to the witnessing power of the group. This may be a house, or cleared space, or other simple shelter. They, too, will desire to meet in monthly *jalsas* (gatherings), where they can strengthen each other's faith, and, at less frequent intervals, in larger *melas* (conventions), covering a wider area. These are indigenous communal methods.

Following these indigenous lines the Christian fellowship will grow naturally and extend its activities in various directions, and later make effective contact with other Christian bodies in its area.

The paramount need is to build up a living Christian fellowship in the areas of unorganized groups of Christians. Here church organization and self-support are not the primary questions. With the growth of vital spiritual fellowship, the minimum organization and the necessary self-support will arise naturally. There is no reason why this simple organization and ministry should at first be a financial question at all. But these questions are not vital or central ; first things must be kept first, and the spiritual stressed as never before. The cry of one harassed district worker is for a ten years' moratorium from organization and insistence on financial self-support, and for a new emphasis on worship, fellowship, prayer and sacrifice. This finds an echo in many hearts.

The making of self-support mainly a question of paying a pastor has given many people a wrong idea of the Church. Self-support has been dragged in a purely self-centred direction. The giving of the Church to the Lord for His service of the poor, the afflicted, and to take the Gospel to those who have not heard it, scarcely comes into view at all. This has brought its own nemesis. There is no solution in this direction.

The central city churches at present have little contribution to make to rural church development. They, too, are struggling with the problem of self-support. Were it not for the contributions of the mission workers in their membership, very few of them would remain self-supporting. There is no industrial and commercial group of members in India such as is found in England and America, and which is the main support of the missionary activities of our home Churches.

The approach, too, of the city to the country has been too much along the old intellectual lines—appeals, simple instruction in stories, teaching, while the need to be met is that of spiritual fellowship, prayer and worship. The

general idea of evangelizing from these older centres is to go out to preach, sing, show lantern slides and sell some Scripture portions ; it has become mechanicalized evangelism. Churches are content to organize a ' week ' of such work in the bazaars and surrounding villages, though in these provinces, there is very little being done even of this, and what is being attempted is along those old traditional lines from which the Spirit seems to have departed.

What has to be understood is the difference between the stereotyped preaching, story-telling and hymn-singing, and real witnessing, with the resulting contacts which issue in spiritually profitable Christian friendships. There are, of course, some exceptions to this general state of matters, but all too few.

Hence it may be that the spiritual movement in the villages may bring new life to the older Christian churches, and this seems to be what is likely to happen. A new conception of the Church is struggling into existence, namely, that of the Christian fellowship as a serving, giving and witnessing group of people, bound together in a fellowship of mutual love and self-sacrifice. The hope of the whole situation centres in this. The day is passed when external stimulus can do much to help to improve matters. The spirit of revival must spring from within the community, and the tree produce its own fruits. Otherwise it will assuredly die, and all the care of the missionary husbandman will not be able to keep it alive.

The missionary's contribution is pre-eminently that of faith and prayer and sympathetic spiritual fellowship with those prepared to respond. He must trust the working of the Spirit among them, and, by friendly advice and unobtrusive help, aid where he can, but for the most part refrain from interfering with the voluntary indigenous character of the leadership or growth of the awakening rural church. We have made many mistakes in our zeal to hasten the growth of the church, and may now learn from past experience to trust the Spirit in the churches.

In regard to this and other problems, a missionary to-day in India is faced with a difficult task. He requires

to have what I would describe as three conversions. There is first the conversion which brings him out to India, and the more definite and distinct an experience it has been the better will he be able to lead others to Christ. There is, however, a second conversion, and that is the ability to see everything from the inside, to feel and understand the pulse of the new society he has entered, to see his task from the indigenous viewpoint. This is in reality a real conversion, and there are those who have passed through it, and those who have not. It makes every problem and question appear quite different from what it would normally be.

There is also a third conversion, one peculiarly needed by the agent of the efficient and aggressive West, and that is a conversion to the spirit of the lowly Jesus in all our dealings with our Indian brethren. If there is a second mile to go, the missionary must traverse it ; if it is necessary to forgive a brother seventy times seven, it is the missionary who must be prepared to make the last act of forgiveness. ' Learn of Me for I am meek and lowly in heart.' This is the only spirit which will win India, and it is vital for every missionary to put on this garment of lowliness in all sincerity. Shall we confess that we Westerners have signally failed here, and that this is the step most needed in order to establish the fellowship with Christ in India against which nothing can prevail ?

Call to an International Night of Prayer

In twenty different parts of the country an all night of prayer has been held in conjunction with Mildmay Campaigns. Sometimes at these meetings as many as 300 people have been present. Mildmay is now issuing invitations, which it is estimated will reach at least 50,000 people throughout the world, to spend the last night of this year in prayer. ' As the New Year is born,' says the invitation, " let us girdle the world with prayer. Prayer is the greatest known force in the world, greater than any force or power discovered by Science, and this power God has given to His Church.'

(Communications should be addressed to : I.N.O.P., National House, Mildmay Centre, London, N.1.)

The Battle for Brotherhood in India To-day

D. A. McGavran.

III.

This article concludes the series under this title.

HINDUISM is the great force in India at the present time. Though of the 356,000,000 people in India 80,000,000 are Moslems, and though the ferment of over 7,000,000 Christians has had far-reaching results, India is still a Hindu country. It is still held in the grip of caste. The slight loosening of the bonds of caste amongst the handful of the educated is accompanied by the tightening of those bonds amongst the lower ranks of society where caste is being observed with a new rigidity.

How then does Hindu India take the battle for brotherhood ? How does ' legalized and sanctified race gradation ' take the progress of brotherhood ? No great vital system of thought dies without a struggle, and Hinduism is fighting for its existence. Where 70,000,000 ' Untouchables ' go in their search for brotherhood will largely determine the fate of Hinduism. It will determine it, first in the political arena, and eventually in the moral and spiritual spheres.

The first effort of Hinduism to retain the ' Untouchables ' has been mentioned. It consists of programmes similar to those now carried on by Christian missions : it promises amelioration of the lot of the oppressed, and offers to raise their status, to admit them to wells and temples ; it urges the ' Untouchables ' to put on the ' sacred thread,' and helps them to organize into more efficient units ; and it starts schools of a semi-missionary type. Large sums of money are to-day being spent on this kind of warfare. Amongst the Gonds of the Central Provinces Hinduization is being carried on apace. Those who conform to the Hindu pattern, worship of the cow, the Hindu gods, the Brahmans, are organized into a new caste. Each leader is supplied with a printed register containing his name and the names of five hundred other leaders, an elaborate code or set of rules, and notice

of coming meetings. Each leader enters in his register the name of all his followers.

In many large villages of Chamars the Congress Party, with the money gathered by Gandhi, is busy teaching the Hindu religion to hundreds of promising boys. 'We will give you as much education as the Christians,' they say. Recently, when 800,000 Ezhavas had voted by an eighty per cent. majority to join the Christian religion, Herculean efforts on the part of the Hindu forces, led by Mr. Gandhi, induced the Hindu Rajah of Travancore to throw open the temples to these Ezhavas, an effort to stem the tide toward a religion which is based on the brotherhood of man. Whether this concession will really stop the Ezhava movement is doubtful. The Ezhavas are too shrewd to fail to see that Hinduism has no inner urge toward brotherhood. *It concedes only as much as it has to in the face of attack.* 'We must do something for the "Untouchables,"' cries Mr. Gandhi, the greatest of the Hindu leaders, 'otherwise they will become Christians.'

In Jubbulpore, two years ago, I asked Mr. Gandhi whether he would favour 'Untouchables' becoming Christians, if thereby they would achieve a greater measure of life than was possible to them as long as they remained 'Untouchable Hindus.' 'Under no circumstances do I favour their becoming Christians,' was his unequivocal reply. 'Let them seek uplift in Hinduism. They are better off without uplift in Hinduism than with uplift in Christianity.' The only viewpoint from which such a statement is possible is the fundamental Hindu position stated in the *Bhagavadgita* that the low have been created low and should stay in the caste where they were born, no matter what happens. Thus it is seen that any amelioration which Hinduism plans or affords is not really a step toward brotherhood. It is doing as much as is necessary to make the lower castes happy with a religion which assigns to them an eternally subordinate position. Thus the rival programmes of Hinduism, though they do deceive some for a time, are eventually doomed to failure.

The second effort of Hinduism is subtle. Because the

process of Christianization has, in many parts of India, been very slow, and money from the West has enabled a very large percentage of Christian Indian men and women to become well educated, the result is that the Christian community occupies in general the position of a cultured, educated minority. Its members can be treated with a fair degree of respect by the upper castes. It values highly the good opinion of its Hindu neighbours and comes to regard the polished, powerful Hindu gentry as that element in life to which accommodation must be made.

The educated Christians are naturally the leaders of the Christian community; and it is to them that Mr. Gandhi and his Hindu adherents appeal. 'We dislike to see,' they say, 'these foreign agitators, the missionaries hungry for numbers, making every effort to flood your cultured community with the filthy, ignorant "Untouchables." That will make your community one which we can no longer regard with respect. We shall be forced to regard you all as latrine cleaners. Why do you put up with it? Are you the servants of these foreigners? And again, this wide campaign for ingathering has a political aspect which we dislike. It is a campaign to increase the numbers of your voters and diminish ours. Furthermore you are taking our dependents, our serfs, our Depressed Classes, our labourers, and making them think too highly of themselves. You are spoiling them. If you or your foreign-controlled Church continues in this way we shall be forced to regard you as enemies, not only of ourselves but of India.' This, stated in bald terms, is Mr. Gandhi's attitude. An appeal is made to the self-interest of the educated section of the Christian community, to induce it to close to the victims of Hinduism the one door of escape which is now open.

Up to the present time the appeal has failed to rouse much sympathy. No one could hear Bishop Azariah, the chairman of the National Christian Council, or Dr. Ahmad Shah of Lucknow, or the Rev. G. H. Singh, the noted Disciples' leader of Mid-India, and a host of others, without realizing that, on purely religious grounds, quoting

the New Testament, and relying on the example of our Lord, most of the educated leaders of the Christian Church are denying the validity of the appeal entirely and are intent on drawing as many sinful men as possible, ' Untouchables ' or others, into redemptive relationship with Christ.

Still, there are a few, both Indian and foreign, who, through training, circumstances, or occupation, are distinctly pro-Hindu, and who have yet failed to grasp the fact that a tremendous battle for brotherhood is going on ; and there are a few whose devotion to Mr. Gandhi blinds them to the wider implications of the present situation. These have been influenced by the appeal and are applying the brakes to the drive for ingathering. They belittle the worth of the oppressed. ' One gold eagle is worth a ton of iron ' said one to me, implying that the conversion of one Brahman was worth as much as the conversion of a thousand leather workers. Certain writings representing this viewpoint, belittling ingathering, magnifying Mr. Gandhi's objections, presenting his argument against the Christianization of the Oppressed Classes, may confidently be expected to appear in the West.

The third effort of Hinduism is an appeal to the West : to the sending countries. The powerful Hindu machine is going into action in the West, determined to discredit the motives of missionaries, to paint them as imperialists, to affirm that all those interested in the emancipation and enrichment of life for the under-privileged are stupid zealots consumed with fanatic zeal, and hirelings who must return so many baptisms to their employers the Boards, if they are to keep their jobs. All conversions and baptizing of believers will be dubbed ' proselytization,' and Christians will be warned that further ' proselytization ' will be regarded as an unfriendly act. The degree to which Christians, who have accepted Christ by the scores and by the hundreds, have achieved a distinctive Christian life, will be minimized or denied. Mr. Gandhi said recently, for instance, ' I know hundreds of Christians, and they are no better than Hindus or Mohammedans.'

The term ' mass movements ' at present means the coming to Christ of the people of one caste, in family groups of five to fifty at a time, amounting to two or three hundred, or two or three thousand in a year. Many are refused baptism because they have not measured up to the standards required. Mass movements will, however, be interpreted to mean the uncritical reception of tens of thousands for political purposes. Mr. Gandhi has already broadcast an appeal in which he says that no mass movements have taken place in India ; that certain unscrupulous missionaries are deceiving their constituencies ; that in no place have thousands of people from all castes accepted the Christian faith *en masse*. Indeed, all the mass movement literature has specifically denied that this is what is meant and has painstakingly defined a mass movement in the terms given above. It may be expected that there will be a defence of caste, the minimization of the evil effects of caste, and that missionary tales of the sufferings of the oppressed castes will be dismissed as ' gross exaggeration.' Pharaoh never lets the children of Israel go without a struggle.

The final effort of Hinduism will be in the sphere of legislation. Freedom of conscience, freedom of the public platform and of the press, freedom to change religion according to conscience, will probably be revoked in all legislatures where Hindus command majorities. Existing persecutions will be stiffened. As I write I recall that I have just heard the story of a young man who, as he attempted to become a Christian, and live as a Christian, was thrice kidnapped by Hindus, once poisoned and once almost beaten to death. Of this fourth effort the Church in India is not afraid. Persecution and repression will but aid the process of emancipation.

As the second part of this article dealt with Doctor Ambedkar, so this third part really deals with Mr. Gandhi. Probably no other person in India has been made the object of as much Christian admiration and prayer as has Mr. Gandhi. The pacifism with which he fought the British Government, his mystic tendency, his integrity,

his reading of the Bible, have made some people in the West think of him as a great Christian, unbaptized possibly, but none the less a great Christian. Nothing could be more mistaken. Mr. Gandhi himself has emphatically denied that he is a Christian. He would, as a good Hindu, give Christ a place in the Hindu pantheon along with the counterparts of Venus, Mars, Thor and Isis, along with the elephant-headed Ganesh and the phallic symbol Mahadev. That is all. He approves idolatry and cow worship. He stands for the entire caste system: the four *varnas* or castes as eternally created and eternally different; a system of graded races; most superior, more superior, superior, and inferior. One-hundred-and-fifty million people are relegated to the inferior class.

We are not maligning Mr. Gandhi. He is a staunch Hindu. He approaches matters from the Hindu point of view. He is a good man, as good as Lenin, and has as little use for essential Christianity as Lenin had. He is a great man, as great as Diocletian, and sees the Christian religion menacing the Hindu system in the same way that Diocletian saw it menacing the old paganism of Rome. Although a pacifist in the struggle against English rule, he knows of great persecutions which are going on continually against individuals and villages which have become Christian, and has never, to the best of my knowledge, penned a line urging his co-religionists to allow freedom of conscience. That is, he tacitly allows force to keep Hindus from becoming Christians. This is not hypocrisy, it is that Mr. Gandhi is a Hindu and we have every right to expect him to act from the Hindu point of view for the preservation of Hindu culture and religion; for the preservation of caste, which is the essence of Hinduism; for the preservation of a system of graded races (castes) as opposed to a system of equal opportunity for all, regardless of racial origin. When Christians see in the West that Mr. Gandhi says so and so, they should realize the bias from which he is speaking. He is a good man and a great man, but he has a clear-cut Hindu bias.

Mr. Gandhi recently came to Nagpur to see Bishop

V. A. Azariah, the great Christian Indian leader of the Christian forces in India, and Bishop J. W. Pickett, the author of that epochal book *Christian Mass Movements in India*,[1] in regard to the movements to Christ numbering two hundred thousand per annum from amongst the oppressed classes. 'We shall not allow conversions to continue,' Mr. Gandhi exclaimed in conclusion of a three hour conference. The Christian leaders pointed out to Mr. Gandhi the unquestioned improvement which had come to the oppressed classes people who became Christians, and tried in every way to induce him to say that he was in favour of any amelioration of their lot. But his position remained adamant, namely that it was better for the oppressed classes to suffer in Hinduism than to be relieved in Christianity. Of course he would not say this. He simply refuses to admit that the oppressed classes who have become Christians are at all improved. At the conclusion of the conference, Mr. Gandhi said to Bishop Azariah, 'You Christians must stop preaching to and making disciples amongst the Depressed Classes. If you do not, we shall make you. We shall appeal to the educated Indian Christians; we shall appeal to your home constituency; and if those fail we shall prohibit by law any change of religion, and will back up the law by the force of the State.'

Thus in India to-day rages the battle for brotherhood, the battle between a system which claims that a scheme of graded races is God-given, and one which maintains that any scheme of racial gradation into high and low, into 'twice born and *shudras*,' is contrary to the will of God. An entire religion to promote brotherhood is battling with an entire religion created to enable the dominant races to remain dominant, to believe that they were 'created superior' by God. This is *the* battle for brotherhood, the great battle for brotherhood, probably the greatest battle for brotherhood which is being waged in the world to-day.

[1] *Christian Mass Movements in India*, by J. W. Pickett. Published by The Abingdon Press, New York.

Some Experiences in Manchukuo:

A Plea for Apostolic Simplicity

G. C. Shepherd

AFTER seven years in Manchuria, I have recently returned to England. From my personal experiences, some of which are here described, I feel convinced that if we would return to the simplicities of apostolic practice in our efforts to spread the Gospel among all nations, the blessing of God upon our labours would be increased beyond all our expectations. It seems to be an established fact that, where there has been even a partial return to the New Testament plan, great blessing has ensued. What is described here was a feeble and imperfect attempt at obedience in seeking to follow the Divine plan, but illustrates, I believe, what God can and will do even through the most incompetent of instruments.

In 1930 I joined the work of those known as the 'Brethren' in Jehol Province. Two years spent among the mission-stations there forced me to the conclusion that there was something fundamentally wrong with our methods. The workers were men and women who believed in the Bible, Genesis to Revelation, who preached Christ, and longed for the salvation of souls. Moreover, they were apparently anxious that the groups of believers that had grown up round their stations should learn to depend directly on the Lord and not on the missionaries, and that they should develop into native churches, independent of foreign control and material support. Yet, after ten, twenty, and thirty years, in no case had this desired result been obtained. Although, as compared with the large missionary societies, there was a minimum of organization and of professional foreign-paid native workers, yet the result did not differ in kind. The stations remained essentially foreign institutions in China, and, as far as could be seen, would remain so indefinitely. It was thus painfully obvious that our results were totally different from those of the Apostle Paul. Those who were willing to admit this argued

that we had not the Apostle's advantages, nor had he our difficulties. It seemed to me at that time that in two matters particularly there was departure from his principles : first, in the control exercised by the foreigner over the local church, with or without paid native workers, and secondly, in the supply of material support.

It so happened that just at this time some articles in *World Dominion* were given to me to read, and a friend also lent me *The Pilgrim Church*, by E. H. Broadbent. This helped greatly to clear my mind as to the essential differences between our modern methods and those of the Apostle Paul. A visit was also paid to Shanghai for the purpose of discussing these problems with Watchman Nee, the leader of an important movement among Chinese Christians, known by foreigners as the ' Little Flock,' after the name of the hymn-book used by them. At Shanghai there was a large gathering of believers representative of more than two hundred others of similar character throughout China, and many workers had gone out from these churches to evangelize and teach. Mr. Nee emphasized the fact that even among the most illiterate farmers it was found possible to establish groups of believers without the worker being a permanent resident and without providing financial support.

I went with my wife, who is a nurse, to a town called Linhsi, on the Chinese-Mongolian border, in the far north of Jehol Province. I ' put up my plate,' intending that the medical work should at least be self-supporting, if not supporting me. Mr. Sturt[1] had made this place a base for his itinerating trips among the Mongol tribes, but ill-health had much hindered his work, and for some years he had not visited Linhsi. A preaching-hall, with caretaker and a colporteur, had been kept on, but at our request the latter was withdrawn and we closed the hall. There were a few enquirers and two baptized Christians, the latter having moved to Linhsi from elsewhere. These, together with my teacher and his wife, opposed my plan

[1] See 'Mongols of Manchukuo,' by R. W. Sturt, *World Dominion*, April, 1938.

of procedure, for they believed that nothing could be done without the foreigners' money and without a pastor and paid workers. One of these local baptized Christians, a retired army officer, was found to be living in adultery and we dissociated ourselves from him, but much harm had already been done to the testimony as we had even been using his house as a meeting place. The other, a business man, moved elsewhere the following year, but his quiet witness to his faith in Christ had not been without effect. Of the enquirers one man was subsequently baptized. Our teacher not only taught us Chinese but helped in the dispensary and was manager of the compound and its myriad problems for those new to China. Although he had neither the knowledge nor the gifts necessary he desired to be known as the professional evangelist, and objected to being registered as '*kuan shih ti*,' or comprador. He finally left us after two years, but not before his personal work among the patients and others had borne fruit.

Fellow-workers had joined us, however, in the person of Robert Chow, a young English-speaking Chinese from British Guiana, (who, like ourselves, was learning Chinese), and his wife from Peking. When our teacher left, a few men and women had been baptized and we were meeting together as a little church. We had just arranged for special Gospel meetings at the Chinese New Year and could ill afford to be one man short. Help, however, came unexpectedly in answer to prayer. A young man from Moukden named Hua, in association with the movement already mentioned, came to help us, and during these meetings his preaching was greatly blessed. Many professed faith in Christ. Six months later the Chows returned to Peking, having been in Linhsi one-and-a-half years. Their personal work had been much blessed, although as a preacher his language, like my own, was insufficient. I have mentioned the workers in some detail to show that we were few and inefficient, both in the Chinese language and in our ability as witnesses to Christ. Yet God blessed us. Three years after our arrival in Linhsi about forty-five

had been baptized. Now we were left with no one to help us except the daughter of our teacher, a girl of seventeen who worked in the dispensary and taught us Chinese.

During these years we had been learning many lessons. We felt we needed closer personal contact with the new converts. There was much that hindered this and we determined to get rid of what we could. We believed that it would be an advantage to dispense with all that was foreign, and our furniture and beds were sold to the Roman Catholics. We decided to live exactly as the Chinese. We had always found their clothing more suitable, but now we moved into a small Chinese house, sleeping on a brick bed or *kang*, and ate Chinese food. We found it easier thus to reach the people and the Christians were less shy of visiting us. We were able to help each other: they in our buying, we in teaching them from the Bible. The problems of the testimony and of the local church became a mutual concern. They had been encouraged from the start to take part in the meetings. We insisted that they must soon be responsible for the testimony in Linhsi and surrounding villages, and that it was for us to move on to other parts, assuring them that they could depend on the Lord Himself for all their needs.

We refused also to be responsible to the police and Japanese authorities for the meeting-room; we told them that we were temporary residents only and not in any way in charge. They, therefore, went to the believers themselves and more particularly to one of their number named Han, a minor official in the Tax Bureau. This young man had led a degraded life for many years and had been a confirmed opium smoker. So great had been the change at his conversion, however, that he became notorious as one who spoke always of Jesus, and many said he was mad. He was rapidly developing a gift for preaching the Gospel, and I was only too willing to give place to him. Others also began to witness publicly in the meetings at this time. At first the converts had mostly been reached through the medical work. Now it was rather through the believers themselves and through Han's preaching. There being no

paid worker, the responsibility of preaching, and indeed the whole business of the little church, was thus slipping naturally into their own hands.

The Japanese had built a modern hospital in Linhsi and it became more and more difficult for me to continue my medical work, which had incidentally become more than self-supporting. Finally I gave it up, partly because of these altered circumstances, but also because I saw that my time of usefulness in the town (as a permanent resident) was rapidly drawing to a close.

Whilst earning money as a medical practitioner I had helped considerably toward the rent of the hall. Now I told the believers I could no longer do this, and I advised them to rent a smaller one or meet in one of their own houses. At a never-to-be-forgotten meeting they decided to carry on without any change, except that they would rent the two smaller rooms of the hall to my former teacher's daughter and her husband, both of whom had worked with me in the dispensary, and who had decided to open a medicine-shop in the town. There were three men naturally taking the lead among the seventy or so who had been baptized (although a number of these had moved to other parts). Thus I left them, I myself moving on to a town forty miles to the west called Ching Peng. We had been in Linhsi four-and-a-half years.

After a start in Ching Peng, that promised far more rapid developments than in Linhsi, the Japanese ordered me to leave. There are many indications indeed that the opening up of new work will be a very difficult matter, if not impossible, in the future.

It is perhaps worth mentioning that the baptized believer, who was in Linhsi before us and to whom I referred as moving his business elsewhere, carried on a quiet testimony in the town of Wushihchiatzu. Other believers from Linhsi visited the place and finally Han went to stay there some days on his official business. He taught from the Scriptures in this man's house, and finally baptized several men who had for some time professed faith in Christ.

At the same time as we commenced work in Linhsi (meaning ' West of the Forest ') a man named Tu, who had been converted some four or five years previously through Dr. Goforth's work in Manchuria, came to Lintung (meaning ' East of the Forest ') about one hundred miles away. He was a trader in skins but had become a ' fisher of men ' also. He had a few shillings only (or the equivalent) in his pocket on arrival, but the Lord blessed him and his faithful testimony. When I first went over to see him he had been in Lintung about a year. He had rented two small rooms, where he both traded and also held little meetings where he spoke from the Scriptures. Already not a few were interested. It was discussed between us as to whether I should take over the work and rent a hall where he would act as caretaker and continue at his trade. I decided to do so, but on returning to Linhsi changed my mind. I visited him again two years later and found that a dozen or more men had believed, and that there was a good attendance at the Gospel meetings he was holding. He was inclined to look to a Missionary Society to take over the work, or anyway give financial aid. I sought to dissuade him from this, and tried to point out that such a work should remain wholly Chinese and not be linked up with a foreign mission. I assured him that the Lord would undertake for them in every way.

Recently Mr. Sturt has passed through Lintung and he told me that he baptized a number of these believers and that the work remains independent. On my second visit I particularly noticed that Tu was on very friendly terms with the Japanese in charge of Lintung, and this little group of believers has never been troubled by the authorities. On the other hand Roman Catholic priests who have a work there have met with great opposition, and are not allowed to spend the night in Lintung, but may pass through only. On our way home to England we met friends in Harbin who told us of a work that had gone on well until visited by a foreigner, since when the police had never left them alone. The believers had written asking the foreigners not to visit them. These friends also told us of the great

difficulty of opening up new work. There were large unevangelized areas which they were unable to obtain permission even to visit.

What has been described was, of course, on a very small scale. It has been shown how unskilled were the labourers. The whole work was experimental. The desire was to work according to the New Testament pattern. Many mistakes were made and many lessons learnt. One has yet to see, as fellow-workers have not been slow to point out, what will happen to such little churches. Nevertheless, one has seen something of the immense possibilities of working along some such simple lines. Although I am convinced that they should be left I am equally certain that these little churches should not be abandoned. They should be visited from time to time by those competent to help them and encourage them to go on in dependence on the Lord.

What I have said of missions known as 'Brethren,' is not said in unfriendly criticism, nor am I implying that the work done by all individuals associated with those known as Brethren is necessarily of a similar character to that described in this article. The writer of *New Testament Principles and Modern Missions*[1] (which everyone ought to read who is interested in work abroad) says that a partial application of Pauline principles in Korea had remarkable results. The arrest to this development which has set in may quite well be traceable, he says, to the fact that New Testament methods were followed only in this limited degree. (I myself have been told by some who were workers in Korea that this definitely is the case.) My point is that if, as they so frequently claim, the Brethren have followed the New Testament plan in their work abroad, one would expect to find exceptional results. This, generally speaking, one does not find. One would expect to find, as was claimed in the *Witness* of April 1938, that 'everywhere local native churches on simple Scriptural lines had been established.' Whereas what one actually

[1] *New Testament Principles and Modern Missions*, by a Missionary Secretary, World Dominion Press. Price 7d. (post paid).

finds is that foreign mission-stations have been established. But this, I would emphasize, is not because the New Testament plan has been followed and found no more productive of the hoped-for results than other methods, but because it has not been followed. To look, then, on such results as have been obtained, for instance, in China, and maintain that these results have been produced by following the New Testament plan, could only greatly discourage those who, at whatever cost, are seeking to follow Apostolic principles, believing that thereby will be obtained, in measure, Apostolic results.

What has so much impressed me in the *World Dominion* Indigenous Church Series is that the truth as regards foreign missions is squarely faced, results are judged by the searchlight of the Scriptures, and failure is confessed. There appears too, to be a readiness to learn by our past mistakes. What might God not do if we would acknowledge our failure and were willing to be obedient to His Word !

Departure from New Testament Teaching and Example

E. H. Broadbent.

THE system of spreading Christian denominations over the world, by means of the mission-stations which they establish and maintain, differs from the way, recorded in the New Testament, of so preaching the Gospel that those who believed knew from the beginning that they belonged to each other because they belonged to Christ, and that churches were to be His witnesses in whatever place they might be.

Two elements in this divergence are :—(1) Adding to the general proclamation of the Gospel of Jesus the developments, historic and doctrinal, which divide the Church into sections ; and (2) Substituting for independent churches, establishments representing, and dependent on, a central organization.

A result of the former is that Christianity is presented to the world in the weakness of division instead of in the power of unity, often giving the impression of different, and even hostile, religions. The second makes it appear in most countries that Christianity is a foreign religion, and so hinders its appeal to the masses of the people.

These two methods, though manifestly at variance with New Testament teaching and example, are so firmly entrenched in the practice and imagination of Christian missions that it seems almost a forlorn hope to attempt to bring them into conformity to the apostolic beginning. Yet that beginning of the Gospel was strikingly successful, while the effect of the testimony now is deeply disappointing.

If party zeal could be transmuted into devotion to the Lord, and faith in the Holy Spirit take the place of human organization, there would be a powerful drawing together of saints long separated and a multiplication of centres of Gospel testimony as each company of believers bore its witness for Christ.

Illustration One.

In Germany recently some hundreds of congregations of believers, long divided into two parties, were so affected by certain developments in that country that leaders among them came together under a solemn sense that God was speaking to them through these events. Being quickly delivered from the temptation to ascribe their difficulties to their superior sanctity, they were free to enquire in prayer as to the purpose of God in His dealings with them. It was impressed on their spirits that their treatment of their brethren was a root cause of their trouble. In conference together they found it impossible to justify from Scripture their separation. Confessing it then, in all humility of mind, as sin, they were soon able to give thanks for the brotherly love and mutual esteem which replaced their old suspicion of each other. The spread of this spirit of unity and love soon affected all parts of the land and there were reunions and gatherings in which the presence and uniting power of the Holy

Spirit were manifested in a way not to be forgotten. The practical working out of this reconciliation in towns and villages throughout the land is giving joys of friendship, of service and of power in Gospel testimony such as compel the thought, ' How incalculable has been the loss sustained through being deprived of such fellowship.' These experiences have opened the eyes of many to see further possibilities, and indeed responsibilities, and some other Christian bodies are feeling their way into larger fellowships. In all these the principle of the independence of churches, long obscured under various organizations, is gaining ground. It is sometimes merely hardness of heart that prevents such reconciliation elsewhere bringing with it incalculable blessing. Much that excuses division under the name of faithfulness, might better be described as lack of forbearance.

Illustration Two.

Four friends, trained teachers, were happily engaged in a mission-school where much good was done. They found, however, in time, that though by the power of the Gospel there were conversions among Jews and others, the task of explaining to these converts, from the Scripture, why they should join the Church which this mission represented, imposed an impossible strain on their consciences. Leaving the mission they travelled far, and, committing their ways to the Lord, were found in a great Roumanian city, where they gave lessons in French, their own language, and learned Roumanian. As they visited or held little meetings in their own dwelling, a few Roumanians came to the knowledge of Christ as their Saviour. These were baptized and met from the first as a church. The Scriptures were their constant study. It was not long before the influence of the Greek Orthodox Church procured the expulsion of the four from the country. But the little church left behind grew more rapidly than before. Its members, knowing the language and customs and ways of thought of their own people, reached their relatives and friends and neighbours, and similar churches were

begun in other places. They are to be numbered now by hundreds all over the country and a constant stream of blessing flows from them. People of notoriously wicked life have been converted and become useful citizens of their country and witnesses for Christ. Also educated people and others, in every station of life, including priests, have become obedient to the faith. This is only one of several ways in which the Gospel has entered and spread among the Roumanian people.

Among the great variety of peoples there are, of course, endless differences of condition and capacity, but it is one of the marks of the Divine inspiration and power of the Scriptures that they prove to be applicable to all, and that any return to their teaching and example tends to unity, not necessarily uniformity, but unity in diversity, as described in I Corinthians xii, 'there are diversities of gifts, but the same Spirit . . . there are differences of administrations, but the same Lord . . . there are diversities of operations, but it is the same God which worketh all in all.'

Mr. R. STURT writes from Inner Mongolia :

'Pray that groups of Christians may become God-reliant, simple New Testament assemblies, untrammelled by outside financial control or tutelage, or the allurements of a semi-official body that is trying to gather all Christian bodies in the country under one name and control. This is a real and vital threat to the purity of New Testament Christianity under the new régime, such as is found in parts of Europe also.'

Mr. Sturt is doing widespread evangelism and Scripture-distribution, and is confirming little groups of believers in Manchuria and Mongolia, following largely in the footsteps of James Gilmour. Many of the tribes reached by him have not been touched for a whole generation.

He speaks of one indigenous church group in Manchukuo which has grown from ten, eleven years ago, to 300 now. He speaks also of a little growing assembly, anxious to stand with God and His Word and refusing financial help and control. A business man is the mainstay and leader of the work.

'*Li ta ku toa*,' 'The Pilgrim Preacher' among the Mongols has been carrying on work among them and is preaching in Mongolia : Mr. Sturt says the fields are 'white unto harvest' there. He needs a new car and the right kind of workers to cover this vast region.

Co-operation in the North Rhodesian Copperbelt

R. J. Moore.

Modern Industry in the Jungle.

THE ore-bearing Copperbelt stretches from the older established mine of Bwana Mkubwa, in the centre of Northern Rhodesia, to the Katanga mines in the Belgian Congo. Surrounding this area is the primeval jungle of Northern Rhodesia, thickly wooded scrub-land interspersed with long grass plains. In and out of the forest the narrow foot-paths wind their way from one village to another ; imprinted in the dust the footmarks of game are seen, many kinds of buck as well as elephant, lions and leopards. If we were to follow one of these paths we should eventually arrive at an African village ; the trees would be cleared away and within this space would be found a few low round huts, made of mud and sticks and thatched with grass. We might see two women, with their babies tied on their backs, standing at one side of the village, pounding meal, while in another place a man might be sitting in the shade of his granary sharpening his axe. Thus these men and women, living in the iron age, have perpetuated from age to age the customs and practices of their forefathers.

It is in the midst of such surroundings that the twentieth century development in the Copperbelt has taken place. Within the last ten years £12,000,000 capital has been spent on clearing away the forest, building towns to house the mine employees, sinking shafts, erecting power-houses and all the necessary plants and equipment for crushing, refining, smelting and finally exporting the copper. There is sufficient ore for these mines to work at full production for a hundred years.

Iron Age Man Steps into the Twentieth Century.

For the working of these mines it has been necessary to employ thousands of African men. Thus the effects of

contact between this modern industry and the primitive African are not confined to the immediate locality of the Copperbelt. From within a radius of five or six hundred miles of the mines men and women come to seek work and wealth. They stay for periods varying from six months and upwards and return to their homes dispersed over an area equal to five times the size of the British Isles. They take with them, not only their newly acquired possessions, but also a changed outlook on life, new social and moral standards set up by contact with our civilization.

When visiting a village, Kalembwe, four hundred miles away from the Copperbelt, a few years ago, I saw the effects of such contacts working at that distance from their source. In one corner of the village was a group of men wearing European clothes, gambling; in another corner of the same village was a man, sitting in a deck chair, reading for interest and education. There were the two opposite paths along which the modern African may go: the one leading to a self-centred materialism, the other to the full development of character and personality.

What, then, are the forces at work in the Copperbelt which are having these effects? The first thing which impresses the African is our material prosperity; as soon as he is paid his first month's wages he is able to gain some of the glamorous perquisites of 'civilization.' He sees clothes, bicycles, sewing machines and he begins to judge by material standards. He is also affected by the ultra-individualism of the West; in his home village he was brought up with the welfare of the community at heart, at the mines he enters into a personal contract, is himself responsible, and at the end of the month draws his pay which he can pocket himself and need share with no one.

A large proportion of the men who come to work in the mines leave their wives behind. They soon get tired of being without their womenfolk and enter into temporary marriages with local girls. When the men return home, these 'temporary wives' pass themselves on to other men, and so the process of demoralization goes on whereby all the standards seem to be thrown overboard. At the

same time a rapid change is being brought about through the contact of one tribe with another, and of the African people with white people. In this way the Africans not only learn how to use new tools and wear new clothes, but assimilate poor, bad or indifferent habits, social standards and values without discrimination.

The Union Church and United Missions in the Copperbelt.

Amongst those Africans who first left their village homes to seek work in the Copperbelt mines were a number of Christians. The country as a whole is divided into districts, in which the various missionary societies work without encroaching on each other's territory, and from nearly every quarter a number of African Christians went with the others to the mines. In the huge mining compounds these Christian people were, of course, an infinitesimal minority—but they were there. They gathered together for prayers and worship, regardless of denomination, until, before long, there was the nucleus of a Church, which they called ' The Union Church of the Copperbelt.'

The responsible missionary bodies in England were aware of the needs presented by the Copperbelt situation, and in 1931 a commission, under the leadership of Mr. Merle Davis, made a thorough survey and report on conditions and tendencies in the mining area. On account of the slump, further development of missionary activity in the Copperbelt was delayed ; but within the last couple of years an almost unprecedented step has been taken. Six different missionary societies have banded themselves together to work on one scheme in the Copperbelt. These societies are : the Universities Mission to Central Africa, the Methodist Missionary Society, the South African Baptist Missionary Society, the Church of Scotland Missionary Committee, the United Society for Christian Literature and the London Missionary Society. In the field this organization is known as ' United Missions in the Copperbelt.' Each of these Societies has a representative on a committee in London, and, as far as possible, other local representatives form a field committee, while each

society has sent at least one missionary to help to form a 'team' of missionary workers in the Copperbelt itself. Native staff is also drawn from mission-stations belonging to the various co-operating societies which send African teachers, evangelists and other assistants, to work for a time in the mines. The annual budget is drawn up by the 'team' and is sent to the London Committee and when it is finally approved by all the constituent bodies they pay their share into a common fund which is administered by the 'team' in the field.

The various members of the team are stationed at different centres, as there are a number of mines at considerable distances from each other. The missionaries meet together for 'team meetings' about once a month when the team leader, the Rev. A. J. Cross, takes the chair. On such occasions the team is able to worship together and formulate plans of work which are followed by individual members of the team when working in isolation. From the first, programmes have been drawn up covering various activities of the missions; broadly these sections of the work are, evangelism, education, literature, women's work, social and recreational work. Each member of the team, as well as being responsible for organizing everything at his particular centre, is in charge of one or more of these departments, according to his qualifications.

The Union Church has also developed since it first came into existence; it has not only spread to nearly every compound in the Copperbelt, but its organization has been worked out. Within this Church there gather Christians from all the missions mentioned (with the exception of the Universities Mission to Central Africa) and from several others too, such as those generally called the 'Brethren,' and the Paris Evangelical Mission. When African Christians leave their village churches for the mines the local church gives them a letter saying what status they occupy in their church and commending them to the fellowship of Christians wherever they may go; these letters they present on arrival in the Copperbelt.

Over each local church in the Copperbelt there is an evangelist or a number of elders, who form the Church Session and who help with the pastoral oversight and discipline of the church. A Union Church Council, composed of ministers and one or two representatives from each local church meets quarterly to discuss major matters. The missions, of course, still have to make considerable evangelistic grants, but instead of these being administered solely by the missionaries they are handed out to a finance sub-committee of the Union Church. On this committee there is a majority of Africans ; thus they become familiar with the exact amounts of money which are available ; they come to know that there are not inexhaustible supplies in England ; and they are responsible for assessing the capacity of each church to contribute to the central fund. This is a recent innovation introduced with the idea of helping to develop a sense of greater responsibility in the African leaders of the Church, to put African and European church workers more on an equal footing and to be a step in the direction of self-support.

Results of This Co-operation Scheme.

In an area such as the Copperbelt it is usually difficult for an isolated denomination to make much headway. Industrial concerns feel that any rights granted to one religious body would, before long, have to be granted to half-a-dozen others as well, and the result is often total obstruction. One of the first outstanding results of the foundation of the 'United Missions in the Copperbelt' is the fact that it has not only brought about co-operation between various denominations, but that it has also very greatly facilitated co-operation between missions and the mines and Government, the latter knowing that they have one major religious organization in the Copperbelt with which they can deal.

Secondly, from the missionary point of view, it has meant greater efficiency. Instead of there being a number of isolated and unco-ordinated units dotted about the Copperbelt there is a united team working on the same

plan. In this way it has also been possible to have a number of specialists, for instance, in the departments of literature and women's work.

The Central African people in their natural surroundings are deeply religious, but contact with an industrial civilization confronts them with a new and wonderful material world. So the present trend is in the direction of a rapid material development, with a corresponding atrophy of spiritual life. The third and most important result of missionary activity in the Copperbelt is the development of Christian character in many of the Africans. If divorced from religion, material development is only a distortion of personality ; in the light of the Christian Gospel, all these things fall into their true perspective.

The Copperbelt is by no means the only place in the world to-day where secular forces are at work, but it is one of the focus points where they are battling with Christianity. But nowhere has God left himself without witnesses, He is still working miracles through the lives of dedicated men and women of many tribes and nations. My experience in the Copperbelt has doubled my conviction that while secularism and nationalism can change the face of the earth, yet the one and only force which can save man and give him the fulness of life God meant him to have, is the Gospel of Jesus Christ.

Africa's Riches

Most of the riches of South Africa are due to the gold deposits, but the gold of the Transvaal could not be exploited except by Native labour. At the present time about 400,000 Natives are labouring in the mines, and, provided that the price of gold does not fall, and the projected development of the Rand takes place, there may be needed between now and 1940, 450,000 to 500,000 Native labourers. From the point of view of morals and religion there is a complete break up of tribal life and tradition. A hopeful event is the creation of the Christian Council of South Africa which seeks to concentrate the Christian conscience of the Churches upon the Native and his problems.—*Revue Missionaire.*

Progress and Problems of Christianity in Nyasaland

W. P. Young.

NYASALAND, though it is one of the smallest of the African territories, and because it is one of the most remote, has had an almost unique missionary history. It is rather less than eighty years since Livingstone first made the country on the shores of Lake Nyasa known to the world ; it is just over sixty years since the Scottish Church missionaries made a settlement and began to evangelize. The missionary was the first influence in the land and, for many years, especially in the northern part of the country, was the predominating influence. He had, in fact, an unusually undisturbed opportunity of bringing the message of Christianity to bear on a primitive people unhampered by other distracting or hostile influences. Further, the Gospel came to the Native backed, accidentally but inevitably, by the wonder of the white people and all their ways. So it was that though in the early years there were, as always when Christianity is planted in a new land, dangers and opposition, when these had been overcome by the faith, patience and heroism of the pioneers, the further progress of evangelization was unusually peaceful and easy : perhaps too easy for real depth of conviction and fullness of understanding.

The coming of the Gospel and the coming of the white man having been as it were one and the same, once the desire took hold of the Native to become as the white man in the externals of life it became ' the thing to do ' to become a ' Christian ' also. Further, as the Native began to appreciate the new life which the white man's civilization was forcing upon his notice, especially in respect of wealth and work, he began to appreciate also the advantages of education. As *all* the schools were, and are, mission schools, and specialized training in crafts and in English could, and can, only be attained at a Missionary Training Institution, the tendency became general in the

younger generation growing up to pay lip-service to the demand of the Church. Further, to accentuate the tendency, where a choice had to be made for a limited number of places in a Training Institution, it was inevitable that the missionary staff should give preference to 'Christians.'

So it is doubtful whether the Christian community, large as it is on paper, has really got to grips with the fundamental problem: What is the Christian life, and how is it to be lived in African society? One might say, of course, that the country has in the narrow sense been evangelized and so it should be possible honourably to retire saying, 'The Word has been preached, the seed sown, the Holy Spirit will carry on the work through the African Christians themselves.' That may be ideally correct, but what chance has it of acceptance in a modern world, where, even in Nyasaland, half-a-dozen missionary societies jostle each other in the African's village, while the Roman Catholic societies make steady progress, recognizing no other Christian agency as valid.

The problem is, then, the problem of the second generation, the problem which the Epistles of Paul especially so vividly illustrate for us, how the Christian experience is to work itself into the warp and woof of a primitive society. Primitive, yes, but, and it is a very big but, a society shaken to its very foundations not only by the Christian Gospel but even more by the inrush of the white man's 'Civilization.' One often wonders how the Christian experience would have worked out in African life if society had remained isolated instead of being inundated by the muddy waters of modern economic life.

Christianity in Practice and the Primitive Society.

The difficulty which the African has in expressing his Christian belief in conduct, because of the binding force of the traditions and customs of the old social life, may best be illustrated from examples met with by the missionary in every-day experience.

(1) *Lying.* Lying was the rule if any accusations of

wrong-doing were made. No one ever pleaded guilty, the guilt lay in being found out. Many a time I have heard a man deny an accusation vigorously during a long court case, and then when the court had found him guilty admit blithely that it was right ! It is, however, heart-breaking when, say, a teacher of good Christian standing is accused of a moral fault and is given every chance to walk the Christian way of confession, penitence and forgiveness, to find that the old tradition is too strong and he lies until the charge is proved. It does not seem to strike him that such conduct is unworthy of a follower of Jesus. It is the conduct expected by immemorial tradition, and there is always the sneaking hope that the bluff may come off, and being a Christian does not affect the matter. Belief has not yet been connected up to practice.

(2) In Native eyes the payment of the penalty imposed by the court is the end of the sin. Neither the damage done to the heart nor yet the attitude of the heart is considered. One constantly comes up against this in the question of Church discipline, ' We have paid, the thing's over.' A sense of sin which can be effaced by a money or cattle payment does not offer much foundation for Christian teaching, and yet it is ingrained in African nature. It may be that the white missionary, as many African Christians think, insists too much on the need for a time of suspension from Church membership in all cases ; that the Christ-like way is, if real penitence is shown and can be trusted, to restore the sinner at once to Christian fellowship. On the other hand it would be terribly easy for the young Church, with its old social background, to fall into the superficial way of accepting an outward satisfaction for an inward sin.

(3) An old church-elder of many years standing recently agreed to take marriage-price for his young daughter from a man of notoriously loose life with at least three wives. He did not seem to see anything wrong in so doing, nor did the rest of the African Christian community ; the marriage would probably not turn out very well, but money is money. And in this generation the greed for

money is the most deadly foe to the Christian way of life. The Church, I think, realizes theoretically that Christian practice may involve a changed attitude to pre-Christian customs, but church-members are very slow to begin the process. Partly it is because the old traditions are so strong, but partly also because their faith has no 'bite' in it.

(4) An almost everyday trial to the missionary, looking for growth in Christian practice, is the neglect of the sick, and particularly of children. Very often the means at hand, doctor, nurse, hospital, are only made use of when it is too late. Other elements come into the question, faith in the old medicines and treatment and especially fear of dying away from home; when a child dies, however, who could have been saved but for this neglect, there is a great wailing and many pious expressions about the 'will of God.' God is still but little apprehended by the faith of the African Christian.

The Gospel of the God who loves has admittedly caused a revolution in the African's thinking, for it cut the root of his deepest religious feeling, fear of the spirit-world that lay all about him. The most real African Christians whom I met were those to whom this divine love was such a reality that they witnessed to it by a joyfulness and liberation of spirit that had something of the first freshness of New Testament discipleship. But the message which will grip the second generation will be the preaching of the God who saves and gives power to live a new life.

Christianity in Practice and a New Ethic.

The second generation of Christians has still too much of the pre-Christian custom and superstition. The fear of magic influence is never very far from the minds of even the pastors and elders and, remembering history, one can hardly expect anything else, for the old ways die hard. But the serious and distressing thing is that the acceptance of the Gospel does not seem to be working towards a new ethic, a new practice, a new way of life.

Two of the possible causes may be picked out. As already suggested, Christianity very soon became fashionable. After the first twenty years or so it became an advantage rather than otherwise to be labelled a Christian. Moreover, the African is a born imitator, and the white man seemed to him to be worth imitating. Now, however, when thousands go every year to other territories to look for work, and preferably to the mines because the pay is higher, a reaction has definitely set in. The African is realizing that by no means all white men hold the missionary's views or live the Christian life, and a doubt is springing up in the minds of many as to the real value of Christianity. And that raises a secondary question, as to which type of white man to imitate, the one who preaches Christ or the one who is in Africa to make money. This reaction is a hopeful sign for it will lead many to find what is real and vital in the Gospel and enable them to separate the outward from the inward, the spiritual from the material. Another cause which handicaps the African in the working out of a new and Christian ethic is his age-long tradition of living in bondage to customs. It has been easy for him to understand Christianity as a new set of customs, but not as a new way of life. He will follow and imitate ; to think for himself is always distasteful. And unfortunately Christianity has become associated in the African mind with an attitude towards two external customs, beer-drinking and polygamy, which has tended to lessen attention to the ' weightier matters of the law,' the change of heart and will.

Change Needed in Evangelism.

All this seems to me to call for a very definite change of emphasis in the preaching of the Gospel. It is significant (and may be hopeful for the revival of religion in Britain as well as in Africa) that the need of the African is calling for the presentation of a Christian truth which the Church in Britain has for many years neglected, the Holy Spirit or the living presence of Jesus Himself in human life. That follows from the Cross and the

resurrection: it is the Gospel of power and peace and it is a message of crucial importance for the African in his present state in the world in which he finds himself.

(*a*) The message to which Jesus gave the last precious moments of His earthly intercourse with His disciples, 'I in you, you in me': the message to which Paul rose in his heights, '... I live, yet not I, but Christ liveth in me,' that seems to me to be the message of evangelism to the second generation in Africa to-day. It is a definite way of life, a practice, which changes all life. It is a simple guide in changing conditions of life and perhaps nowhere is life changing so bewilderingly as in Central Africa to-day. And above all it is a message of power, of peculiar importance to the African, for it drives out the spirits of his old fear by the Spirit of Life and Power. The African Christian has not yet come within sight of some of the riches that are in Christ Jesus.

(*b*) Secondly, it is a message of peculiar import to the African because of the other message which the changed world in which he lives now is drumming insistently on his spirit. The most far-reaching and insidious influence in Central Africa to-day, the greatest problem for the Christian Church, is what we generally call materialism, the emphasis on, the desire for, the things of this world in distinction from the things of the spirit. Put in simpler terms the African is dazzled by the civilization that has poured in upon him in such a flood of light, dazzled by wealth and the power of money to buy. His grandparents did not know what money was!

The lure of the mines is partly adventure but mainly it is money, and the exodus of men and boys from at least the northern (and poorer) part of Nyasaland to the mines, and especially to Johannesburg, has in recent years assumed alarming proportions from the merely economic point of view. But what of the moral and spiritual? What does the African learn in Johannesburg, in the Copperbelt? With what in his heart does he come back to his home village? What is he thinking of Christianity as preached and as practised: at home where the mission

influence has been paramount, abroad where money seems to rule men's lives ? On what foundation will he build the life of the next generation, Christ or money ?

This is the great unseen struggle, worthy the pen of a John Bunyan, that is going on to-day for the soul of the African. Two voices are making appeal to him, the one says Christ, the other money. It is a battle of the spiritual and the material. On the result depends not only the progress and development of Christianity and the Church, but also the relations of white man and black for many long years to come.

Therefore the message, (with all its implications) that Christianity is of the spirit, spiritual, should be preached in Central Africa to-day ; that the following of Christ is not a mere adhesion to a new set of customs, but a way of life, a living way from day to day. In theory it is a message that ought easily to be apprehended by the African, whose world was always spirit-filled, and it ought to be a message of peculiar appeal in that it fills his life, not with a mere negation of the old, but with a positive and transforming power. To realize the presence and the power of the Holy Spirit is the most immediate need of the African Christian. The God who lives and saves is also the God who lives within, and in whose life we are new men and women.

More than anything else those who pray at home for the extension of Christ's Kingdom should pray that this message of the indwelling Spirit in power may be revealed to and apprehended by the African pastors of this generation. They are shepherds and evangelists in particularly difficult circumstances, for they are, in the main, simple men and converts of the period when the white missionary was the only representative of the outer world they knew. Now they are as bewildered as their people by the new influences which are rocking the whole of their life to its foundations. Their preaching and their witness have to be squared, not with what they have known of life in their own quiet land, but with what has been learnt by hundreds of their fellows in their contact with the white

man's civilization at the mines. Every year as the men come back the voice of the sceptic and the critic is heard round the village-fires and the witness of Christianity as a way of life is blurred and dimmed.

The white missionary is to-day no longer, evangelistically speaking, of first-class importance. He is in the rear of the battle, the ' front ' is in the mines from Belgian Congo to the Cape. Even at the rear the strategically important person is not the missionary but the African pastor and teacher. Yet, with all that, there is a real job for the missionary, that of friend, adviser, inspirer and strengthener to his African Christian colleagues, especially the pastors and teachers. They need help desperately to understand what is going on in the life of their generation and to see a vision of the indwelling Christ, ruling, changing, making glad the whole of life. They need to see the eternal value of the things of the spirit. If the African is to be saved from giving his soul to the love of the material, and the danger is very real and great, he must be brought face to face with God in His demand for holiness, and God in His offer of indwelling power and peace. The quality, and the success, of the African preachers, teachers and witnesses depend greatly on the work, the understanding and the life of their missionary colleagues.

Humanly speaking, the African Church seems too uncertain in faith, too bewildered, too ignorant, to meet the need of this generation. And that need is urgent. But throughout the history of the Church it has always been at times like these that revival has come and the impossible has been achieved. When the odds are greatest is the day of His power.

' Wherefore, pray ye . . . '

An African Scourge

Yellow fever, the deadliest disease in West Africa, is slowly retreating; inoculation of unprotected persons and destruction of the carrier mosquito will win the day.

Until recently the African believed he was immune, but it has now been proved that yellow fever is almost as fatal for him as for the European.

Victory depends on unselfish co-operation by both races.

(*Letter from Edgar Cochrane M.D., D.Ph.*)

Europe in the Shadow

KENNETH G. GRUBB.

'CAN Europe be saved?' Recently this was the title of a long article in a serious English review and no doubt it has served as a title to many other such articles and many unspoken thoughts. It has an immediate and compelling significance for the Christian, for although some might question whether a civilization such as ours is really worth saving, the men and women who, by a strange anomaly, have created that civilization and are caught in its meshes, are certainly worth saving.

The Church alone, through its understanding of the Gospel, possesses the ultimate secret of that salvation which men are seeking everywhere, but too often in directions from which no sure aid can come. Yet the Church has failed to retain the loyalty of the masses, while among her own members there is a distressing lack of clear vision and of personal enthusiasm to win men for Christ. Under such circumstances there are always two paths open: prophetic and burdened souls can break away from the existing Christian fellowship and in the name of apostolic piety and practice gather around them groups of earnest men. This is the easier way, but it generally ends in the formation of a new movement or denomination. Sometimes, however, it is the only way possible, as history clearly shows. The other way, much more difficult, because much slower, is that of steady work within the existing organizations. This requires much patience: it consists not only in preaching or the discovery of new methods of action, but in prayer, disciplined thinking, insight and forethought.

A necessary preliminary to this is to diagnose the state of the Church itself. It is impossible, however, to do this in too brief a space, and all that can be done here is to indicate some of the major recent changes in the position of the leading Christian bodies.

We may start with the Roman Catholic Church. Its

position, although by no means free from grave weaknesses, is yet more favourable than it has been for many years. Five leading events or trends of policy have marked its growth of influence in post-war Europe. It has consistently followed a policy, particularly among Italy's northern and Balkan neighbours, of building up concordats which give it a dominant position : no doubt the codification of canon law previously effected gave it a clear conception of the possibilities in this direction. The Vatican has issued several encyclicals of first-rate importance, particularly on the relation of the Church to society, which have given it a united body of social doctrine such as Protestantism does not possess. The ' Roman Question ' was settled in 1929, liberating the ' prisoner of the Vatican', and granting the Pope, temporal if Lilliputian sovereignty, spiritual independence and important financial assets. A far-reaching missionary advance in many parts of the world, particularly Central Africa, has followed the oft-expressed interest of the present Pope in this work. Finally, the Church, while tenaciously opposing Marxism, has been persecuted in Germany, but has managed to extract a marked moral ascendancy from such persecution. Neither Germany nor the Church forget that Bismarck entered into a *Kulturkampf* with the Vatican, and gained nothing. The net result of these five events or policies has undoubtedly been to enhance the influence of the Church : this can be said without prejudice to its ultimate success or failure.

The Protestant Churches can show no such record, for their genius lies in a different direction. More than is the case with Roman Catholicism, their hospitality to all forms of intellectual enquiry has exposed them to corroding criticism and consequent secularism, while at the same time it has provided them with powerful weapons for the reconstitution of the influence of the Gospel in the presence of modern thought and discovery. Their course in the last ten years has been marked by four characteristics which, at obvious points, both compare and contrast with those of Roman Catholicism. Firstly,

an important movement towards closer understanding and ultimately, perhaps, Church union, the 'œcumenical movement,' has developed through the ideals of the Life and Work, and Faith and Order Movements, and the International Missionary Council. Secondly, the Protestant Churches have felt the force of persecution and the consequent quickening of spiritual life. Thirdly, there has been a most valuable double movement of thought : on the one hand the main theological interest has moved largely from critical questions to penetration of the *meaning* of the original Gospel ; on the other, a number of able thinkers have successfully defended the Christian doctrine from both scientific and dialectic materialism. Finally, the great financial crisis of recent years, the high taxation and limit to the export of money, and successive awkward political situations, have gravely affected the missionary resources of European Churches, while the same economic crisis has practically dried up the fountains of American generosity which refreshed the struggling evangelical minorities of certain European countries. It would have been encouraging to record a movement of evangelization as characteristic of the period, but although there has been a marked increase of interest in this, and some phenomena have received wide publicity, it is hardly characteristic of European Protestantism as a whole.

Of the Eastern Orthodox Churches it is very difficult to speak. Ignorance of their real work and history is common in the West, and only recently has there been a renewed effort to understand their contribution to modern problems of the Church Universal. At almost every point they offer a contrast to the traditions both of Protestantism and Roman Catholicism. The Eastern Church is speculative, the Western practical : probably none of the seventy opinions on the union of the two natures in Christ which are said to perplex the Church of Abyssinia have ever troubled the average church-goer in England. Eastern theology is philosophical, Western legal. The Eastern Church has been immobile but resistant, the Western progressive and flexible. The Eastern Church is decentralized and assigns

an important part to the laity. Western Catholicism looks to Rome and relies on the strength of its hierarchy. The post-War period has witnessed some important movements in the Eastern Churches. Firstly, the Bolshevist Revolution virtually erased the visible insignia of religion from the banner of Russia and forcibly removed a hundred million people from the roll of open communicants in Europe; to this phase may perhaps be added the renewed persecution of Christians in Asia Minor, and the re-organization of Turkey involving the removal of vast numbers of Orthodox Greeks to Europe. The fall of the patriarchate of Moscow, the diminished prestige of Istanbul and the importance of the Church of the diaspora have raised again the question of the relations of the different autocephalous Orthodox Churches, and that of the seat of authority within the Church. Secondly, and consequently, there has been, particularly among the diaspora, a renewal of serious thought; the influence of Berdyaev, and to a lesser degree Bulgakov, has been widely felt in circles outside the Orthodox communion. It is, indeed, significant that the relation of the Gospel to history has been stated with such force by Berdyaev, himself the spiritual product of the terror of the Revolution. Thirdly, the Orthodox Churches, while more obdurate than ever in their attitude to Rome, have increasingly entered into relations of friendship and interchange with the Protestant and Anglican Churches. Finally, there is some evidence of a popular renewal of the inner life of the Church, to which the vitality of the Russian Seminary in Paris, and the popularity of the Zoe movement in Greece, with its initiative in religious education, are witnesses.

It is difficult to draw any deductions from this brief survey: probably there are none to be drawn, for the situation, here considerably over-simplified, is in fact very complicated. Moreover, it is hard to estimate what is the real extent of loyalty which nominal Christians hold towards the Church. All Churches have suffered by persecution, but that arising from Marxism has so far proved more dangerous than that instigated by Nationalism,

and the Orthodox Church of Russia has suffered far more than other communions. The strength of the Roman Catholic Church and its missionary expansion stand out impressively, but this appearance of prosperity is probably deceptive. Masses of people in 'Catholic' lands no longer acknowledge loyalty to the Church, a fact which has its parallel, of course, in Protestant countries. Moreover, it is difficult to refuse the conviction that the failure of the Roman Church to penetrate the meaning of freedom and to come to terms with the constructive and sound elements of modern scientific thought, although parading under an impressive assumption of immovable authority, will ultimately prove a grave weakness. It is this fatal error that is the burden of the Grand Inquisitor's arraignment of Christ in the famous scene in *The Brothers Karamazov*. The old man's complaint is that : 'Thou hast given men freedom . . . nothing is more seductive for man than his freedom of conscience . . . Thou hast no right to add anything to what Thou hadst said of old . . . To-morrow I shall burn thee.' Upon which Dostoievsky puts this comment in the mouth of Ivan Karamazov : 'He claims it as a merit for himself and his Church that at last they have vanquished freedom and have done so to make men happy.'

Against this background we have to place the chief problems that dog the progress of the evangelical Churches of Europe in their home and foreign commitments. We cannot do more than select three or four which are of immediate concern both to the task of evangelization, and the responsibility of the Church to maintain a living fellowship.

The first is that of freedom. For evangelicals this arises in two forms : freedom under existing civil power and freedom in regard to the pretensions of other religious bodies. Freedom in a community, whether national or social, is never something that exists in the air and can be appropriated at will : it is the result of a careful adjustment of existing forces. The modern realization of this has led to the whole question of Church and State, of

Cæsar and God, being thought out afresh. Alongside this sudden realization there is the more dramatic and more important, because more sacrificial, contest exemplified in the stand of the Confessional Church in Germany, and in the sufferings of those who for conscience' sake have resolved on resistance. Again, evangelicals in Roman Catholic lands have to fight for their freedom in face of the power of the dominant Church. Perhaps this problem has been most acute in Spain, and it will probably become so again, but it has also assumed a serious aspect in Portugal, Italy, Poland and elsewhere. Freedom of *conscience* means little : that exists in a dungeon. The Church is a community, and freedom of association and preaching is essential. We may quote again the scornful words of the Grand Inquisitor : ' These pitiful creatures are concerned not only to find what one or the other can worship ; what is essential is that all may be *together* in it. This craving for *community* of worship is the chief misery of every man individually and of all humanity from the beginning of time.'

The second problem is that of loyalty. Loyalty for the Church is visibly expressed in worship. Whom then shall we worship ? To this there is only one reply possible for the Christian. But what, or who, is the God who is actually worshipped in Germany to-day ? ' The God whom we honour ' says Rosenberg ' would not be if our soul and blood did not exist.' Speaking of the Nuremberg Nazi rallies one correspondent wrote recently, ' Nuremberg is the shrine to which the faithful go . . . in order to make their profession of faith. The longer it continues, the more does this party assembly take on the character of a religious solemnity.' ' On more than one occasion ' Hitler himself has said, ' hundreds of thousands have been standing here, no more with the impression of a political demonstration but under the spell of a deep prayer.' ' By serving our nation we believe also that we serve God ' said Hierl, Reich labour-leader recently. And the following is the prayer repeated at a recent solemn assembly by members of the Reich Labour-Service :—

'Our whole life will we dedicate to the Führer.
We serve God in that we serve our people in this world,
Into which Fate and the Führer
Us as Germans placed.
We thank Thee, Führer, that we saw thee.
See thou us as thy work.
The beat of thy heart strikes in our hearts
And thy love glows in our life.
See us:
We are thy Germany.'[1]

No wonder the question of loyalty deeply disturbs the minds of thousands of Christians.

Thirdly, evangelicals in Europe have to consider very seriously the missionary problem, and here they are faced with some grave questions. The depreciation of European currencies, and the scarcity of exportable foreign exchange, cripple financial support. The general secularism of the West and the rise of Nationalism in the East make candidates scarce and criticisms frequent. Selfish national policies compel missions to conform to elaborate requirements and regulations. Of the missionary enthusiasm of the Roman Catholic Church there can be nothing but admiration, but that Church has at times descended to methods of competition which are altogether unworthy of a great Christian tradition.

These three problems concern the relations of the Church to the State and community, and the world. The fourth concerns its relations to its own members, and its responsibilities as a community of love. The refugee problem hangs over Europe like a cloud, which, with the impending closure of the Nansen office, can only grow blacker. Many of these refugees are Christians, non-Aryan Christians, our brethren in the faith, for whom the Church has done next to nothing. The proportions of this problem are staggering: it is calculated that there are some five million Jews to-day who, in one way or another, are 'not wanted,' and one to two million non-Aryan Christians. It is a human problem, and a tragic

[1] This and other quotations are taken from *The Religion of National Socialism*, by the Rev. Father Edward Quiver. *Hibbert Journal*, April, 1938, pp. 441-50.

one, full of the pathos of ruined homes and embittered lives. It is one of the open sores of European ' civilization.' Yet it seems that tragedy stalks abroad so often that men's hearts are hardened, and their means straitened. It is true that the sanctity of these human lives is in God's sight as inviolable as that of our own, but the fact no longer makes an appeal.

These things constitute a challenge to evangelization for two reasons. It is now evident to all who will see, as it has been evident to many for a long time, that Christian civilization has widely rejected Christ. In the face of the blatant exaltation of might over right, the impudent identification of justice with the interest of the State, the denial of human freedom, and the frank adoption of ' other gods ' it is futile to maintain either that idealism is effective or the Gospel understood. As Christians we cannot be content with an ineffective Jeans-like deity whose symbol is the square root of minus one, or with a deified Emperor, but only with the revelation of God in Jesus Christ. Nor can we be content with a civilization built upon material achievement, but only with one founded upon the forgiveness of sins. Secondly, the prevalent misgivings suggest doubts to which the Gospel alone is the positive answer. To doubt is for many men a preliminary step to faith : they cannot believe for they have never doubted. To-day the serpent of doubt is crawling in many a false paradise of certainty. Jesus, to many unknown, stands in the midst, and His mere presence suggests the eternal question, the very question which in the dream of Ivan Karamazov, the Inquisitor put to Christ, ' Is it Thou ? Thou ? ' But to some, as to the old cardinal of Seville, He can give no answer.

Eskimos have erected a life-sized statue of Christ, looking out over the lonely sea. How astonishing has been the Saviour's conquest of our New World, with this memorial in the frozen North, the Christ of the Andes in the South and millions of Christ-directed lives between these two statues

—Walther League Messenger.

A Growing Movement in the Heart of Europe

Basil Kusiw.

DURING the summer a member of the Polish Parliament at a political meeting asked why evangelical Reformed Churches were being established along the frontiers of Soviet Russia, and whose political interests they served.

It is always difficult for outsiders to understand disinterested work. The progress of the Church along the line from the Carpathians in the south to White Russia is enough to arouse comment ; it is not, however, the result of political ambitions, but of the movement of the Spirit of God. This frontier of evangelical churches on the Ukrainian territory of Poland is steadily being strengthened. For a distance of 650 kilometres along the Russian border the light of the Gospel shines more and more clearly, and the day will come when many in Soviet Ukraine will welcome it. There are now 75 worshipping groups with a membership of 3,020. Other indications of vitality are the twenty Sunday-schools with their 473 scholars, which are all the more necessary as children (between seven and fourteen years) of evangelical parents must attend Catholic religious instruction in the day schools. The young people have organized four societies with a membership of 204. There are abundant evidences of a strong religious movement among the villages, and although officially only 290 members were added last year, that does not measure the real extent of this spiritual movement.

The main means by which prejudice and opposition are overcome is always the preaching or reading of the Bible, and many of those won have been devout Roman Catholics. The fact that the priests fear the reading of the Bible and tell the people that it is a sin for a layman to read it is significant. The people have a spiritual hunger which is not being satisfied by a Bible-less Church. Sympathizers are many, but the lack of workers and

especially of buildings in which to worship, prevent full advantage being taken of the opportunity. Everyone joining the Evangelical Church has to pay a tax to the Government, and people are not allowed to meet for worship save in a building.

The policy of the Church meanwhile is to develop the work and add to the membership in the already established

centres. Out of thirty-four congregations only five at present meet in their own chapels, three use the German Evangelical Churches, and the rest hold their meetings in peasants' cottages consisting of one living room. These groups naturally are very desirous of having their own chapels, especially with a view to developing the work among the young people and children. On intimation of the holding of a service there are sometimes remarkable gatherings. In one village notice of a service brought 5,000 together. The police became alarmed, put the preacher under arrest for the day and dispersed the people. They had come to that service from distances of sixty to seventy kilometres away.

Large numbers who have sent in their declarations of

change of faith have received no answer from the authorities. Signed petitions to start services continually come in, but either they are not permitted by the police or it is found impossible to provide for a preacher.

This work was begun only twelve years ago by two Ukrainian-speaking Presbyterian missionaries from North America, and last year eighteen salaried workers were enrolled. The students for the ministry go for training to other Protestant lands, where nine have so far received education.

Circulars, booklets and tracts have been provided for the workers by the United Society for Christian Literature and by the Ukrainian Press Committee of Holland, but better literature is needed to withstand the polemic literature issued by the Roman Catholic and Orthodox Churches in their efforts to stem this movement which, from their point of view, has reached alarming dimensions. The group of churches circulates monthly a thousand copies of a paper called *Faith and Knowledge*, which helps to keep those in outlying places in touch with the movement, and brings them a regular message.

There is only one Ukrainian Protestant school, which is situated at Kolomyja, with thirty-six children. This is mainly supported by the friends in Holland.

The Central Bureau at Geneva, through Dr. Adolf Keller, acts as Treasurer to the various Reformed Churches which have combined to support this profoundly interesting movement. Switzerland, Holland, Great Britain and North America all contribute their quota, but it is always difficult to balance the budget. Nevertheless, buildings are pushed on with, and steady progress is being made. In one case Ukrainian immigrants in the U.S.A. provided money for the erection of the church building in a particular village. The people themselves, in spite of their great poverty, give liberally towards the erection of buildings and for the education of children.

Such a movement as this in a region hemmed in by anti-Christian forces is a most encouraging one. God has not left Himself without a witness, and here in the

midst of profound darkness the Cross is preached and the people see the light. The situation in Europe to-day cannot be understood if such happenings as are occurring in Polish Ukrainia are not taken into account.

A Strategic Hour in Albania

EDWIN E. JACQUES.

IT was not the Moslem invaders, but malaria, that finally terminated Skenderbeg's heroic twenty-four year defence of Albanian liberty. After the ensuing five centuries of Turkish oppression, and the chaotic post-war days, freedom was again established by Skenderbeg's successor, the reigning King Zog I. The Turkish heel was more easily thrown off, however, than its imprint. King Zog has the distinction of being Europe's only Moslem ruler. Left in enemy territory by a receding Islam, Albania is now Europe's Moslem outpost. Whitewashed minarets characterize most of her picturesque villages. A flourishing Medressa trains young men for religious leadership; the English language is taught so as to enable a closer co-operation with the Ahmadiyya movement, despite its inconsistency with Sunni orthodoxy. Since the expulsion from Turkey of the modernistic Bektashi sect, it has found refuge here. Seventy per cent. of the Albanians are Moslem.

King Zog's recent wedding to the beautiful Roman Catholic Hungarian, Countess Geraldine Apponyi, was startling to the prayerful reader of the news. Is there any immediate religious significance in it? It seems not. Neither the Catholic nor Moslem service was used; it was strictly civil. Was the union sanctioned by the Pope? Again it seems not. The Albanian princesses stated in a recent London interview that the alternative of a civil wedding would 'surmount the difficulty of obtaining a Papal dispensation.' In fact, the Queen is not popularly known to be a Roman Catholic. Entire pages of the press have been filled with official biographical sketches, but

not even the most casual reference is made to her Roman Catholic connections. The religious question has, in Albania, been studiously avoided.

Queen Geraldine is Albania's first queen since the time of Skenderbeg. Her ancestors fought with the Hungarian defender John Hunyadin, who made common cause with Skenderbeg against the Turk. She was married to this royal descendant of Skenderbeg on 27th April, the 484th anniversary of Skenderbeg's marriage to Queen Donika. Thus the historical and patriotic easily eclipsed everything else. The Vice-President of the Chamber of Deputies officiated at the ceremony. On the table before the royal couple was the Civil Code. As in every other civil marriage, pertinent articles of the law were read, declaring the duties and rights of each partner. On their acquiescence King Zog was declared married to Queen Geraldine. Immediately the band played the Hymn to the King. The happy conclusion was announced outside the Tirana Palace by cannons, church bells and the *muezzins'* cry. All Albania rejoiced ; but the priest and *hodja* were forgotten. In typical oriental manner, the newspapers now record the eager impatience for the early arrival of the expected heir. Will he be baptized or circumcised ? Either would be significant. Probably neither will take place. For a heroic attempt is being made to induce forgetfulness of ' divisive ' religious expression. The religion of the new Albania is declared to be Albanianism ; her sacred symbols are the Flag and King. Officials and school teachers are referred to as ' apostles ' and ' missionaries.' An educational revolution is taking place. Oriental traditions inbred through twenty generations are now being undermined. Eyes are toward the West. For a year now the black veil has been abolished ; though umbrellas still conceal the shy. Ultra-conservatives grumbled, but the whole of young Albania is in hearty accord with the Reform Parliament. Possibly as a protective measure against Communism, or to conciliate the religious element, lower schools now include optional classes in religion. Teachers of religion emphasize the

historical and liturgical note, show no partisan spirit, are apostles of tolerance, good-will and Albanianism.

Editorials have recently attacked the adoption of Christian and Moslem names, suggesting the use of neutral 'Albanian' names. Thus in harmony with these tendencies, the recent royal wedding gives impetus to the prevailing drift toward Occidentalism, and the subordination of religion to nationalism.

How will evangelical work in Albania be affected? Goodwill may have been won by the most gratifying reception of the Princesses by America and England during their recent visit; or because of connections through the new Queen's American mother. Increased tolerance among the various elements must undoubtedly result from this royal disregard for religious distinctions. But ultimately there may appear those restrictions with which nationalism usually surrounds 'divisive' religious groups. At present, however, we enjoy a freedom which is utterly foreign to workers in surrounding areas. Indeed, with the recent decline of Moslem opposition, our opportunities are increasing. Except for street meetings, which for political reasons are denied to all alike, we have no formal restrictions whatsoever. Public preaching and Sunday-school services are advertised in the papers and by illuminated bulletin boards on our street. We hold a class for studies in the Christian life, also a Girls' Society. We have preached in the local orphanage and State hospital. For a year-and-a-half now we have received permission to visit the State prison. The Christmas message was brought to three other districts of the city by meetings held in rented coffee-houses and a vacant home. The Moslem response was so encouraging that we have since opened a reading-room, and anticipate the formation of a Bible-class. The printing of Christian literature has been rather extensive for a small mission, and unrestrained by the authorities. Packages of literature are received by mail, unopened at the censors' office. Colportage activity has been hindered by a few minor officials, but appeal to higher authorities has resulted in the release of books and the granting of absolute

liberty. Village meetings have been held in club and school-houses. The only time we requested it, the authorities granted us permission to hold a meeting out-doors, inasmuch as there was no suitable building. True there is no absence of displeasure on the part of religious leaders. Nevertheless the perfect freedom enjoyed constitutes a rare opportunity in these troubled days.

The tragic feature is that, whereas we are still free to proclaim the 'acceptable year of the Lord,' we are so few. There are two independently supported missionary families at Kortcha : one on the field four-and-a-half years, the other just eighteen months. Our veteran missionary and his wife, though retired, will return to the field this summer. A young convert is to be trained for colportage work. Beside a Bible Society colporteur, there is not one other Gospel agent in Albania. There are ten prefecture centres ; we occupy but one. According to the 1937 census, we alone have a parish of just over one million souls. These are reported to consist of 713,878 Moslems, 218,233 Orthodox, 105,600 Catholic, 120 Israelite, and 16 others.

But while other doors may be closed or closing, this door is wide open. Albania should be occupied by witnesses for Christ. Albania's educational system is now well organized. Foreign schools are so restricted as to be ineffective as methods of approach. The Rockefeller Foundation, the Red Cross and Government hospitals, clinics and outposts care for the body ; refuges for orphans and the aged are maintained by the State, but souls are untended. Teachers, nurses and doctors are secondary here. Evangelists, preachers of the Gospel, these are Albania's need : they are needed *now*. We long for the day when, once again, as in the days of the apostle Paul, round about 'even unto Illyricum' the Gospel of Christ may be '*fully preached.*'

The three princesses, sisters of King Zog, during their recent visit to America, met the exiled Orthodox Bishop, Fan Noli, at the Orthodox Church in Boston, Mass. In 1924 he drove out Premier Zog and later had to flee for his life. His invocation of the divine blessing on King Zog on that occasion marks the end of a long feud.

Problems to Overcome in the New England

MAURICE WHITLOW.

This is the third and concluding article of a series on new conditions in Great Britain.

THERE have been instances where men have been won for Christ under extraordinary conditions. They have been convicted of sin while apparently incapable of reasoning in the slightest degree. Out of the ether they have heard the voice of God calling them to desist from evil ways and seek pardon for their sin. But these are the exceptional and outstanding cases. As a rule conversions occur when conditions are favourable for the individual to realize his need of a change of heart, and the possibility of that change being wrought within him by grace, through his faith in Christ. All this sounds elementary, but elementary lessons are essential to the would-be evangelist. In the study of the problems which our new England presents to us, especially in the housing conditions which we shall have to face during the next twenty years or so, we must be prepared to adapt ourselves to economic forces, as well as to draw increased spiritual wisdom from God Himself. The man or woman who feels the call of God to become a missionary to the pagan areas of Britain must have common sense, and be willing to exercise his or her influence in the realm of civic government, so far as this is possible and consistent with the high calling of an evangelist.

Housing will be a big question for years to come. One re-housing method has so far been predominant in the large civic enterprises which have been described in the preceding articles of this series. This is the method which has been content to put up huge new townships, where scores of thousands of people have been gathered, almost haphazardly, from overcrowded areas, slum streets and tenements. These people have been given good homes, with bath-rooms and gardens. Excellent work has been done in the laying out of the new towns, but some outstanding features have become evident, and

are now calling for remedies which may well be almost as costly as the first capital outlay involved in the establishment of the housing estates.

The effect of concentrating masses of people of one class, most of whom suffer from the effects of generations of life spent in insanitary surroundings, where employment is unobtainable for months on end, and is at best only casual, has not been good. However attractive the lay-out of the new towns (and one must pay tribute to the enterprise and ingenuity of the architects engaged in this work) it is undeniable that there is something missing from the civic life of a township where no provision has been made for the professional classes, or for those who have gifts of organization and leadership. The uniformity of mental horizon which these new estates appear to impose on the residents is almost as damaging to moral and intellectual progress as that imposed by totalitarian States.

At Dagenham the rectory is large and is in full use all the week through ; classes are held in the drawing-room and dining-room, and enquirers are seen in the study where the rector is surrounded by his books and papers. But the rectory is by far the largest and most imposing private house in the whole district, and thus it becomes marked out as not really belonging to the everyday life of the community. If there were two or three hundred similar residences for other busy workers, not palaces of luxury, but houses which would give to the whole area some added dignity without imposing a sense of snobbery upon those who lived in them, Dagenham would be an easier place in which to spread the Christian religion. This may not be reasonable in the eyes of the enthusiastic leveller of classes, but it is practical common sense. Such an improvement would, however, be impossible under present conditions. No one who is not compelled to live in such a locality would willingly move out to a distance from his regular employment, unless he could travel to and from his home in reasonable comfort.

What are the facts so far as Dagenham, which is typical of most of the civic housing estates of the London

County Council, is concerned ? Let any casual investigator spend an hour on one of the railway platforms at stations serving this area, between six and eight at night. Train after train runs in, every coach jammed to the doorways with tired-out workers, boys in their teens and adolescent girls, middle-aged men and women, almost dropping with fatigue as they hang on to the straps provided by the Transport Board for the 'comfort' of standing travellers. They pour on to the platform up a flight of stairs to the busy street, where they join jostling queues waiting for the buses which will carry them a further half-hour's run to their homes. The writer defies any decent minded observer to watch such proceedings unmoved with a fierce desire to change everything somehow.

Let the watcher then sit down and consider the economic position of these driven herds. They come from homes where the average income of the breadwinner is less than fifty shillings a week. Rent and travelling costs eat up half, or very nearly half, of this. If there are children (and it is undeniable that the conditions here make for a more than average increase of the population) the struggle for existence leaves little time for cultural recreation. The late General Booth used to say that it was not reasonable to expect to get men saved with either empty stomachs or cold feet. It is equally unreasonable to expect to gather enthusiastic congregations where ninety per cent. of the population spends two-and-a-half hours daily in overcrowded railway trains, in addition to the usual hours of labour. Physical and mental exhaustion on five days a week produce an unhealthy reaction on the-all-too-brief break on Saturday afternoon and Sunday.

Here, then, is one of the most serious problems to be solved by the missionary who wishes to save the New England from paganism. It is not so impossible of solution, however, as it seems. Of course, vast harm has already been done, but future errors may be avoided. The evangelist who has the opportunity of expressing his views when new housing schemes are in contemplation

will be well advised, in the interests of the Kingdom, if he pleads for the adoption of Garden City ideas, rather than the setting up of vast housing estates. That this is sound religious statesmanship is clear from the records of such experiments as those made by Ebenezer Howard at Letchworth and Welwyn. Here the ideal has been the erection of self-contained townships, with industrial districts, and housing facilities for all classes of the community. There are no exhausting, overcrowded train journeys, no problems for the employment of youths and girls, for the local factories absorb these as they reach school-leaving age, and give them progressive employment. It has been objected that this type of development attracts 'modernists' and free thinkers. It is, however, true that the attendance at churches in both Welwyn and Letchworth is much higher in proportion to the population than it is in any of the big housing estates round London. That such a scheme is not outside the scope of civic possibility is shown by the action taken by Manchester recently, in the Wythenshawe satellite garden town. This covers 5,500 acres ; 1,500 acres are set aside for factories, where the newly-housed residents and their families will find employment. If Manchester had planned to put its removed residents in such places as Becontree and Dagenham, it would have cost thirteen and three quarter million pounds. Under the present plan the total cost is twelve million pounds. Of course this is all municipal politics, but it has a great deal to do with the evangelist, if he means to plan his work ahead as wisely as one expects the man engaged in temporal affairs to do.

I have dealt at length on this side of the problem of meeting the challenge of the new paganism because it is one of extreme importance. Let me now turn to some of the results which follow the existing haphazard way of rehousing our population, and examine some of the problems which face the evangelist under conditions as they are.

Every missionary in such districts as I have described finds himself confronted by a wall of almost immovable

indifference when he tries to arouse some interest in religious affairs. As he goes from door to door (and unless he believes in 'on the knocker' methods, he had better stay at home) he will find little opposition to his message. Women will politely acquiesce in his conversation. They agree about God and His care for the world. Yes, it is a good thing to worship Him. If it is convenient, one day they intend to go to church. They don't mind taking a tract. It's nice to listen in to a sermon on the wireless on Sunday nights if there's nothing much on at the 'pictures.' And so on.

This is the biggest problem that faces the messenger of the Gospel. It is largely the result of mental inertia, following the struggle for life which is found right through the estates. Women have to meet the calls of the family on insufficient means, faced always with the problems of an uncertain future. Glimpses of possible quick financial gain from the ever-spreading habit of 'pooling,' or the chance of a 'scoop' on a big race, appeal to many of them more than any radical possibility of a changed life for themselves or their families. But this indifference can be overcome if the worker is prepared to put himself to the task, and get one or another of his friends to open a kitchen or sitting-room for cottage meetings, usually in the afternoons, before the men and older children come in from work, tired out and only fit for a meal and some utterly un-exerting relaxation before bedtime.

Alongside this indifference is the sense of failure which many of the people who are in new conditions feel. They have come from some church, or organization in the old life, where they have not been able to reach the ideals they had set for themselves. They have been let down by others. In the new life they do not want to be linked up with anything that demands effort or sacrifice. It may take the messenger months to discover any link with the past, but eventually the link will be made known, and, with prayerful wisdom, there is every possibility of a restoration taking place. These vast estates contain scores of thousands of ex-church members, ex-Sunday School scholars and

teachers. They are in fact, the ground upon which any revival of religion will produce the first harvest.

There is not so much active opposition to direct evangelistic teaching to-day as there was ten or fifteen years ago, and the men who are now loudest in their denunciations of Christianity are more likely to be won for Him to-morrow than the impassive and indifferent passers by, for the urge against things as they are, which turns some men into rabid Communists, is the same kind of dissatisfaction which compels them to realize that only in Christ can they find a lasting remedy for the ills of the world which they feel so acutely.

The children form yet another problem to-day, different from the problem they presented twenty or thirty years ago. No longer are they sent as a matter of course to Sunday-school, though it is clear that a return of family discipline is likely to occur within the next few years. They are, to-day, allowed to do as they like. It may be that this is not entirely objectionable, since many children have a real liking for the lessons they learn in Sunday-school, and many of the workers, who to-day staff Sunday-schools and active church organizations, attended Children's Services a few years ago, and became definitely converted.

The whole problem, however, can be overcome by men who are willing to give themselves unreservedly to the task. They must be ready to face criticism from those to whom evangelism within the Church is a matter of complete indifference. They must be willing to acknowledge many setbacks, and be prepared for bitter disappointments. They must not rely on any human individual for support or look to any personality as an example, unless they know also the unchanging character of Jesus Christ. But when they are ready to go that way, they will be sure of launching out into a life that is Life indeed.

It is reported that the Los Angeles Ministerial Association made an investigation to find how many kinds of religion there were in the city. They found, among other things, that there were 120 pagan societies holding regular meetings in and about the city.

Christian Faith and Life.

The Malagasy Ancestors' Contribution to Christianity

M. Rabenasolo.

ONE of the reasons why Christianity is acceptable to many people is that it is prepared to adopt to its own profit whatever of good it finds in any nation or personality, that is, anything which it can renew or reform. Christianity does not approach a country, saying to its people : ' Throw away all you have, your religion, your customs, your civilization.' It simply says : ' Bring me all your heritage and I will show you what to do with it by infusing new life into it.'

That is just what Christianity did in this great Island of Madagascar when it was first introduced ; it was ready to receive with both hands what our Malagasy ancestors had to contribute to it.

The writer wishes to deal briefly with the main lines of this contribution.

1. *Our Ancestors have something to contribute to Christianity from their manners and customs.*

Every living thing, especially every human being, has its habits. Our ancestors had theirs. Of course, some of their manners and customs reveal their inferiority, or even their barbarism ; but we so-called civilized people have no right to blame them, for which nation has not trod that way ? No race was civilized or Christian from the very beginning. And there is no disgrace at all in pointing out this dark side of the story. But that is not my subject. What I wish to do is to gather the ' pearls ' from among our ancestors' manners and customs.

Let us see them first at home. We fully realize that Christianity values highly the home and the family-life. Jesus honoured them and taught many things about them, in spite of the fact that He was unmarried.

It is interesting to notice how many of the customs of the Malagasy family fall into line with what Christianity

teaches: for instance, the relationship between husband and wife. It is well known that the ancestors were polygamous; nevertheless they respected marriage, particularly in connection with the giving of the *vodiondry* (the rump of a sheep) to the bride's parents. At first, this was done literally, the bridegroom actually presenting to his future parents-in-law the rump of a sheep as the legal sign of the marriage-tie: later the practice became inconvenient, and money was given instead. To-day we say that marriage is sacred when it is registered in the Government books and solemnized in church. Yet, is it not a fact that nowadays the courts are full of divorce cases, and ministers seriously troubled about them? The ancestors, on the other hand, considered it sacrilege for anyone to take a wife without having first presented the *vodiondry*, and once a couple was married it was seldom that the bond was broken. Many have a saying:— 'Marriage is like the hen and its feathers; death alone separates them.' They valued marriage, feeling that it was not only the divine order by which the race was continued, but also a means of complementing what was lacking in either of the partners. This is shown, for example, in the proverb: 'Seven children cannot run a home, but seven kindred spirits can.' They realized that one of the reasons for getting married was that 'one finger won't catch a louse.' 'The idea of taking a wife (or husband) is to have a companion'; or still more expressive is the saying, they are 'a husband and wife of one mind: the man knows how to harrow the rice-field and the woman how to transplant the young rice.'

Moreover, the ancestors knew that marriage had its snares and pitfalls, for they used to say: 'A quarrel between husband and wife may even arise over rice-cooking.' Yet, they knew how to put things right because, 'at strife in the morning, at peace in the evening; at strife in the evening, at peace in the morning like man and wife.'

Now let us consider the relation between parents and children. Our forbears knew full well that children are

the best gifts imaginable and it is a well-known fact that the Malagasy dearly love their babies. This is clear from the names they give to their little ones, for example, 'a part of my life,' 'a bit of myself,' 'a blossom of my life,' 'my dearest.' They have a saying : 'Children are like the sleeves of a coat : thrown or swung behind, they are at your back' (*i.e.* they are forever your responsibility). So they realized that it was a sacred duty to look after their offspring and bring them up wisely. There was a popular song : 'The king likes the sweet whistling-teal, some people the sweet guinea-fowl, and everyone the dear homeland. And if the teal is liked by the king, the guinea-fowl by some people, and the homeland by all, how much more beloved are "the fat of life," the children who have been ten months in their mothers' wombs : these are the best of life, the sweetest of all.'

What about the attitude of the children towards the parents ? They should respect them in everything. This is seen in the way they speak to them and in their habit of giving special presents. The children's duties are so numerous that it is impossible to mention them all here. The Malagasy expression 'father and mother' has such a wide meaning that it can be applied to anyone worth addressing as parents, even to foreigners such as missionaries and Government officials.

Let us now examine the relations between brothers and sisters. This is the usual rule : 'The elder brothers and sisters should look after the younger ones ; the younger ones, for their part, should respect and obey their elders.' Each knows his duty, so that 'have an elder brother and get a mentor ; have a younger and get a porter.' This reciprocal attitude is brought out clearly by a folk-song which goes : 'Is it you, elder brother, exhaling the sweetness of fruit, or you, younger brother, exuding the freshness of leaves, who makes the room redolent of nobility ? No, it is not the elder brother smelling of fruit, nor the younger smelling of leaves, but family love which perfumes the house with nobility.'

We see the same thing between sons or daughters-in-

law and their parents-in-law. Because marriage was so important to them, they valued highly the relationship between the two families. The *kabary* (great speech) delivered on the wedding-day illustrates this. The speakers emphasized the duties of the bride and bridegroom not merely toward each other, but primarily towards their parents-in-law. They despised the unwise son-in-law, but praised warmly the lovable one. In doing so, they recognized that love towards parents-in-law depends on the love one has for one's wife and *vice versa*.

The Gospel affirms that what constitutes the Church is the fellowship of the saints. This is an idea taken over from social life, and especially from the family-tie. Consequently, one of the reasons why Christianity is deeply rooted in the hearts of the Malagasy is, I think, that it can reform and perfect their social life.

First, we can see this fact in their daily tasks. The folk of old liked to co-operate, to help one another in whatever there was to be done. Consider, for instance, these proverbs : ' Unity is strength ' ; ' Cross in a crowd, the crocodile won't eat you.' These ancestors liked their work. They did not possess any machines, nor had they any organized companies, but they could till whole valleys and plant their spacious rice-fields because they knew how to help one another. Some remnants of this collaboration can still be seen in their family tombs and the big walls with which they surrounded their villages.

This fellowship was still better seen in times of affliction and sorrow. The Malagasy have not been taught by Christianity ' to weep with them that weep,' it is born in them to do so. Their forefathers considered it disgraceful not to visit those in trouble and distress, or attend a funeral, or fail to help those in less fortunate circumstances. Even those who had quarrelled, it was thought, should console one another, because, ' it is not human to fight over a corpse.' Moreover, simply to visit was not regarded as sufficient, and some tangible token of sympathy, generally money, was offered to the afflicted.

Similarly, the corporate relation was evident in times

of joy and happiness. The ancestors felt that it was not enough merely ' to weep with them that weep '; it was necessary also ' to rejoice with them that do rejoice.' Thus, when a child was born, or someone got married, or a corpse was exhumed for re-interment in the family tomb, the community turned out to join in the happiness of the interested parties.

From all this then we can see that the Malagasy of old loved one another. They said : ' Better lose a little money than a little friendship.' They thought the corporate spirit brought happiness, and said : ' There is no medicine for death, but for life the most efficient remedy is love.' Further, this love is reciprocal, ' Frequent visitors are loved by their friends '; ' Don't pass by a place where there's a friend.' It was also regarded as eternal, a characteristic summed up in the proverb : ' Friendship is like silk : living we wear it, when we are dead it is wrapped around us.' Here is counsel they frequently gave one another : ' Look,' they said, ' none of us is a foreigner ; we are all of one family, of one origin, of one stock ; we are like brothers having two separate herds of oxen, which are separated but not isolated ; so let us love one another now, for it is impossible to recall those beyond the grave ; you can't warm yourself when you sit a long way from the fire, and when you die you can't take a hundred measures of rice with you.'

These thoughts and illustrations collected from the Malagasy manners and customs in olden times prompt one to ask are there any among them which Christianity rejects ?

2. *Christianity can appropriate the Ideas and Beliefs of the Malagasy Ancestors.*

First of all, our forefathers have a contribution to make to Christianity as regards their estimate of themselves, or their personality. They affirmed their existence and believed in the value of life, postulating an inner power which made them sentient beings. They asserted that they were not merely carnal creatures, but possessed

something which differentiated them from animals, viz, the mind, by virtue of which they could think and judge. Thus we find : ' It is only men who have ideas and suggestions.' The will also was recognized as a characteristic of personality. It was felt that these distinctive features of man were governed by conscience and the soul. Conscience is man's proper judge, and ' It is better to be chased by a fierce bull than to be pursued by conscience.' It was emphasized that ' the soul constitutes the essence of personality,' and nothing can be compared with it : ' A beautiful countenance is inferior to the soul.' The soul alone governs a man's personality.

Again, man did not originate of his own volition : he was created. And all men have a common origin. There are many proverbs which show this belief, for instance : ' We are all created by God,' ' Men are like the creeping-stem of the pumpkin, and if traced, are found to be one,' ' Men are like banana-blossoms : when they point to the sky they are one ; but when they bend down, each has its own place.' As men have an origin, so also they have an end. Death is here to cut off life, for ' Old folk are like trees planted beside the precipice, and the young like a rolling stone '; ' We are visitors to the earth, and sooner or later, our earthly pilgrimage must come to an end.'

Now, let us examine the ancestors' ideas about nature. They believed that the world was created for their profit and welfare. Nevertheless, it was their duty to protect what had been provided for them. That was why they could not bear to inflict cruelty on living creatures ; they even said a kind of prayer before killing fowls, sheep or oxen. Children were not allowed to witness blood-shedding of any kind, in case it might coarsen their natures or lead them to become murderers eventually. The idea behind many of the taboos was not only to protect the children's character, but also to restrain children and adults alike from despoiling nature. Tenderness towards animals led them to bury their pets in a shroud.

The ancestors' most important contribution, however,

is to be found in their ideas about God. They did not need to be taught to pray ; it was inherent in them to do so. The God they believed in was called ' The Sweet Noble,' which means a Great King, but a Ruler approachable and gracious. Another name for Him was ' The Great Creator.' He was not a foreign deity, but their own God, worshipped as the Lord of their island. Further, although they thought of some things as having magical and supernatural power, they believed that there was only one God ; they were animists, not polytheists. The worship of their God was reverent and they said, ' The reason we should not cheat the foolish is that we walk in the fear of God,' or more impressive still : ' It is better to sin against men than to sin against God.' God was believed to be infallible : ' We do not blame the Creator, or rail against Him, for it is the human race which is sinful.'

This God was mindful of His creatures, especially men : ' Don't think of the silent valley, but of the God overhead,' counsel to those who imagine they are unseen when about their nefarious and immoral deeds. Again, ' Those who walk together are accompanied by men, but he who travels alone is guided and protected by God.' Is there not here a consciousness of God's omnipresence ? Another proverb says : ' God can see afar off and read the secret thought ; nothing is hidden from Him, but He pretends not to look down.' Does this not evidence a belief in the omniscience of God ? Worth consideration is the proverb ' Man's will is subject to God for He alone reigns ; He is the real Ruler,' and this ' Do not decide before God, like the hatchers of fowls.' Is there not in these sayings the idea of God's omnipotence ?

God also has regard to man's conduct, and rewards him according to the spirit in which he performs his duties. To express their gratitude to a benefactor, our forefathers said : ' Even if I can't repay you sufficiently, God will.' And to encourage themselves, they said : ' God who is not waited for by the others is waited for by me,' (*i.e.* in the certainty that His divine justice cannot fail).

God is also gracious and merciful, willing to forgive,

trustworthy, a hater of evil, the Protector and Saviour of men. He it is who knows how to deal with the children of His creation. Does Christianity reject these beliefs

Finally, let us review the ancestors' ideas about the future life. They believed that life on earth is not the end of us ; there is another life beyond this one where the souls of the dead live. So, when a king died, the expression used was : ' He has turned away from this life,' and when an ordinary person died : ' God has taken him up.' Death was the gate through which men pass from this life to the next ; it was also the bridge between the two existences.

Naturally, the destination of the spirit was not known. Sometimes, it was thought of as still roaming the earth, and Ambondrombe, a mountain in the Betsileo district in particular, was supposed to be the abode of spirits. At other times, it was thought that the spirit returned to dwell in the thing it had liked most on earth, or to company with relatives. Andrianampoinimerina, the ' Napoleon of Madagascar,' said on his death-bed : ' My body will be buried, but my spirit will abide with you and my son Idama. I shall be close at hand to inspire my boy.'

What then can we gather from our study ? Surely this, that the Malagasy ancestors observed nature keenly in all its phases, and, from the experience, arrived at beliefs not ignored by Christianity. They were moralists, too, deriving from mutual contact and obligation beliefs about ethical conduct and character. They could also claim to be philosophers, for though they had no Socrates, they were, from the greatest to the least, ' friends of wisdom.' But it was in the realm of religion that their flair was particularly obvious. Their primitive theology, with its simple ideas on the nature of God, the future life and man, suggest that even here in Madagascar the Eternal was revealing Himself to men.

The writer has, therefore, been led to the conclusion that there are many things which can be taken over from the Malagasy forefathers. It is a matter of gratitude that, by their response to the spiritual, they prepared the way

for Christianity and Malagasy hearts for the coming of Christ. And having made this study, we know better the most fruitful methods of approach in presenting the Gospel to the people of Africa's great island.

It has been a privilege to write this short article on a subject not often discussed, a duty gladly discharged to friends of mission-work in Europe, and especially in England. The writer hopes it will have led the reader to understand the Malagasy better, to sympathize with them more readily and even to love them in a more Christ-like way.

We are all glad to bring our gifts to Christ's feet, and in reply to this humble offering, He seems to say : ' I am come to Madagascar not to destroy but to fulfil.'

Use of Proverbs

' Madagascar is probably the richest in proverbs of any country in the world ; missionaries have collected 4,000 and have had them printed in book-form to preserve them. Realizing how pregnant in possibilities the free use of native proverbs may be (and was) I familiarized myself with hundreds. As an evidence that God has not left Himself without a witness in any country, there are dozens of Malagasy proverbs about the Divine Being. . . and a fundamental belief among the Malagasy in the existence of God, a valuable starting point for the pioneering missionary, for he can take that for granted without reservation. There are also certain attributes of the Almighty known to them, every one of which can be seized to hammer home some pertinent truth. One proverb says, " God does not love that which is evil." Another says, " Do not think you can go into a deep dark valley and do evil, for God can see right over the hill and discern what you are doing in secret."

' I analyze these proverbs and drive home what they teach about God, one by one. I am on familiar ground to them, which I should not be were I flinging texts of Scripture at them. And yet, through them I am teaching what the Scriptures teach.

' If, after more than twenty-six years in a heathen land . . . I may presume to offer a word of counsel to those beginning their work, it would be this : " Spend a year, or two or three, studying minutely the native, his mind, his beliefs, his customs, his mode of living, his language and legends and literature, until your own mind is saturated with them . . . On his own tragically low level you will always find something you can seize by which to lead him to higher ground." '

W. KENDALL GALE, *Church Planting in Madagascar.*